



I-7



THE ANATOLIA GIRLS' SCHOOL, MARSOVAN. (See page 159.)

SOUTH HALL.

FITCHER HALL.



EASTER MORNING

“He hath risen indeed”

Ended now the pain and sorrow
Of the week of gloom,
Radiant dawns His own third morrow,
Burst the sealèd tomb,
And to Him we haste, adoring,
Lord of Life, our praise out-pouring.

Earth and sky breathe forth the story
Over hill and plain,
How the blessed Lord of Glory
His last foe hath slain,—
Cruel cross and bitter scorning
Have no power on this glad morning.

Fair and fragrant lilies bringing
We His altar seek,
While triumphant chorals ringing
Strive our joy to speak,—
Hail Him, all who weep and languish,
Victor over death and anguish!

Ye who love Him, voice the greeting
“Risen from the dead,”
Soft the words of peace repeating,
“Risen, as He said!”
Unto hearts that else had broken,
Comfort, comfort hath He spoken!

AN EASTER MEDITATION

BY CAROLINE E. BUSH

If the prophets Elijah and Elisha could by the audacity of their faith raise the two little lads silent in the grasp of death and return them full of life to their believing mothers; if Christ could say to the ruler's little daughter, "Damsel, arise," to the widow's son, on his bier, "Young man, I say unto thee, arise," and to Lazarus, in his grave, "Lazarus, come forth," and all three obey that life-giving command; if the apostles, even, could in the all-prevailing name of the Master, unbind the chains of death, shall we consider it too hard to believe that Christ, who is "The Life," should have been able, voluntarily, to come out of the tomb and reveal to us his resurrection life? Thus "He abolished death and brought life and immortality to light." Thus "Death is swallowed up in victory."

Even the Moslems admit to the Christians, "Your Prophet is not dead. You have a living Prophet." On this blessed Easter morn let us take of all the fullness of His life, for body, mind and spirit, for His life is for the whole man. If our spirit is constantly invigorated by His life then mind and body, alike partake of the strength. We can only have this daily, hourly renewal and invigoration of the life of our whole being by a like audacious faith with that of the holy ones mentioned above. We must also strive to "Practise the Presence of God." The mere sense of His abiding Presence gives new life, courage and vigor. We must feed on His Word, for the mind and soul need sustenance just as much as the body. To be alone in our room for prayer, ten, or even five minutes, morning, noon and night each day is something that will give new life and energy. We cannot hope for true life if we do not turn to the source of life.

Christ said, "I am come that ye might have life and that ye might have it more abundantly." What you and I want is not a weak, dragging existence, but this "more abundant life." In addition to the above-mentioned means to be used for Christ's renewing life, to have it "more abundantly" we must forget self by letting our heart's best love go out to all the world as He did. This Resurrection and this Easter Day are for the whole world. Does not a voice within you say, Pray to-day for the Turk, the Chinese, the African, for all your brothers and sisters that you have called "foreign"; give, to-day some special, large and generous gift for these. If God says, Give yourself, withhold not so priceless a treasure, for the world is worth it. Then see what new, Christ-like, "more abundant life" will pour into your being. You will seem to have entered heaven where all things are new.

In a town in the wilds of Kurdistan, on an Easter morning such as only the Orient can show us, I was awakened by a friend at the early hour of four and asked to hasten out on to the veranda. The stars were still glimmering in the crystal heavens, while every second the glorious dawn was more and more asserting itself, and under it all, in the graveyard back of the Gregorian-Armenian church, were dimly visible the white-robed figures of women, each with a lighted taper in her hand, moving about among the quiet graves. They were seeking the Christ! There was no voice, no answer, no glorious resurrection form to be seen, but it may be that some of those silent women, simply fulfilling a ceremony of their church, heard within their hearts the voice of an angel who said, "Why seek ye the living among the dead?" Or the yet more thrilling voice of the risen Saviour, himself, tenderly calling each one by name, as He did Mary, near to His own forsaken tomb, asking, "Mariam, Shushan, Zaroohi,—Whom seekest thou?"

Have you and I until now sought pleasure, our own comfort and the life that belongs to the world? If so shall we not to-day light our little candle of faith and go to seek our risen Lord? Not among the silent graves of dead things in our life, or in creeds, or ceremonies, but in His Word, by communion with Him in prayer, by service for Him. Yea, shall we seek for Him in the souls of men at the very ends of the earth? Then, indeed, through them, shall enter into us His life "more abundantly."

I was stopping for a few days at a seaport town in Turkey and watching for chances to give of this Life to any whom I might meet. A military officer appeared in the hall of the hotel one day. His truly fine bearing, his neat dress, with military cape and sword dangling by his side satisfied me that he was of the Young Turk Party. With a silent prayer I waited and, what joy! he spoke to me. We naturally spoke first of the New Régime and the righteous aims of the Young Turk Party, but I hastened to turn the conversation to his own soul and what God was waiting for in him. In the midst of it, his eyes looking intently into mine, he gave me the salutation of the country and said, "I thank you; you are the first person who ever spoke to me about my soul." What new spiritual life seemed to surge through me as he said it. He accepted a Testament and I have prayed for him daily since. Shall we be surprised if at that Last Great Day we see him among those into whom the resurrection life of Christ has entered? Was it not worth a lifetime of this earthly existence to have such an opportunity to speak about our risen Lord to one of that race and creed?

I shall never forget Passion Week and Easter in the ancient walled town of Diarbekir. All that week the women of the Protestant-Armenian and Gregorian churches are shaking mattings and rugs, sweeping the whole house and washing clothes and dishes, as well as preparing food and sweetmeats. One of the great events of the year is to come to pass—three days of Easter joy, beginning with the Sabbath. Besides the thorough cleansing of the house, there must also be new garments to wear and, more than all, there must be daily attendance on the early morning services, those in the Gregorian church beginning at three, or four, o'clock. On Friday afternoon our beautiful Protestant church, swept and garnished, receives a crowd of expectant people. They are clothed in their beautiful, new, Easter garments; many of them have just come from the bath, "their bodies washed with pure water" and some have not eaten anything until now, for they are there to partake of "The Holy Communion." Around the steps of the pulpit platform, on the floor, and on the front seats, are grouped the communicants. The soft tints of the stained glass window over the table glint down upon the holy symbols and all are communing with the Lord in the reverent silence that prevails. Group after group comes forward, the rich and the poor together, and kneels in a half-circle at the foot of the steps; the pastor, or visiting missionary, descends and gives to each the bread and wine. One group rises and leaves and another comes and partakes, until all have had their portion. The solemn service closes with the singing of "Rock of Ages" and the great congregation turns toward home, talking about the earnest words of the sermon.

On Easter morning the great congregations again move toward the churches, and in the street and in their places of worship with glad faces greet each other with the news, "Christ is risen from the dead," to which each gives answer, "Blessed is the resurrection of Christ." For two days the men, closing their shops, visit the houses of their friends, the women serving coffee, tea and sweetmeats to their guests. And at every house there is the same joyful Easter greeting, "Christ is risen from the dead," and the triumphant answer, "Blessed is the resurrection of Christ." The women visit on the second and third days. And thus is the whole sad land of Turkey made joyful by our risen Lord.

What preparations shall we in the Occident make for this high and holy Easter Day? Shall we clean our homes and prepare fine, new, garments, *to honor Christ*, not to display ourselves? Shall we eagerly seek the communion service because we hunger and thirst for Him who is "The Bread of Life"? Shall we enter into a deeper meaning of the day than a simple,

uneducated Oriental woman can find? Can we not make this day the keynote for the whole Christian year by a new consecration of ourselves to the grand project of bringing the whole world to the feet of our risen Lord and Master—to Christ, the Son of God? Dear friends, Christ declares that this will surely be accomplished. The apostles and saints worked for it and declared it was sure to be accomplished. Present-day Christians are now awake to the sense of an ability to accomplish it and the watchword of the century is, "The World for Christ." May you and I play our part in this great act! Amen. For "The kingdoms of this world" shall "become the kingdoms of our Lord and of His Christ."



The imaginative power may be a spiritual handmaiden of God to lead his children into closer, warmer, tenderer relation to himself. She waits without the door of the spirit-life and if we put our hands in hers she takes us by degrees through the Holy Place and into the Holy of Holies beyond. It will be a precious, ever-to-be-remembered experience for any child of God to make a special point of using her imaginative powers during this Passion Week of 1911.

It will mean some leisure deliberately taken for sitting, reading over the Gospel narrative, day by day its portion, meditating, trying to think how it actually was, painting mental pictures, living oneself into the heart of the Master's experience until one's soul is all aglow with intense reality.

Do you know this little book? Hope Publishing Co., Chicago, New York. It will help imagination in the Passion Week, for it gathers the "THE WEEK OF OUR LORD'S PASSION." events of each day in order, adding also many enlightening explanations of symbols, terms, seasons, with "meditations" upon the last journey, and our Lord's words.

The following letter written by Mr. Elliott of the American Bible Society in China to a member of the Payson Church in Portland, Me., is a remarkable testimony to the undying influence of a life laid down for the faith.

DEAR SIR—While in London a few days ago, I met the Rev. Howard Mudie to whom I related the story of a remarkable conversion of a Chinese official as the direct outcome of the martyrdom of Miss Morrill in Paoting-fu. At the suggestion of Mr. Mudie I am writing the story to you in the hope that the story "WHO BEING DEAD YET SPEAKETH." may reach as many as possible of the friends of Miss Morrill and Miss Gould, who being dead yet speak to the hearts and consciences of the Chinese for whose conversion they labored and prayed and died.

I happened to be one of the first party of missionaries to be located in Paoting-fu

after the Boxer troubles, and of course we heard many heartrending stories.

Subsequently my work took me farther into the interior, and I seldom met a Chinese official who did not refer to the death of Miss Morrill, "Moah Chiao Shih," as she was known among the Chinese. They all regarded it as most deplorable that one so pure in heart and so loving in nature should have been smitten down. I formed the impression that her martyrdom more than anything else had turned the hearts of officials of North China toward the Christian truth.

It was five years after the troubles, however, when a young official named Chou called on me at Taimingfu and told how he had witnessed the martyrdom of these two young women. He said Miss Morrill had held up her Bible and said something to the effect, she did not know what she had done to warrant their evident purpose to take her life; she had been among them many years, had worked among the women and children, giving her strength to the work, healing the sick, giving her substance to the poor, and her sympathy to the suffering; above all she had given them the Word of God and the Gospel of His Son, who died to save them. Her face was radiant as she spoke these words, so Mr. Chou said, and when the last awful moment came he buried his head for shame that such a crime should be committed.

As soon as he found opportunity he purchased a copy of the New Testament and began reading it secretly, not allowing even his wife to know it, and continued reading daily for several years, committing to memory whole books. He had not gone to a missionary or a native Christian to inquire about the meaning of the book. The Spirit enlightened the pages and he said with great emphasis, bringing his fist down on the table, "I know that Jesus Christ is the Son of God and Saviour of the World."

My comment was that if he knew this to be true he should confess it to the world. He hesitated several weeks but finally made the surrender of his will and heart to God, and was baptized. I heard him tell over and over again to his fellow-countrymen the story of his conversion and he always begun with "Moah Chiao Shih" (Miss Morrill). The blood of the martyrs is the seed of the church and the Payson Memorial Church of Portland should feel grateful to God for such fruits from the final labors of their faithful martyrs.

It is with pleasure we report the sailing, March 4th, of Miss Louise B. Hoyle of Norwood, Mass., who goes for two years to Barcelona, Spain, **MISSIONARY** to teach in the girls' school. Miss Hoyle is a graduate of **PERSONALS.** Mount Holyoke College, and has had experience as a teacher in the schools of North Attleboro, Mass. She will be welcomed by the faculty at Barcelona who need just the assistance she is prepared to give. Miss May Morrison of this school arrived in New York, March 8th, for a much needed furlough.

A BIRTHDAY IN Miss Andrews of Tung-chou writes of her birthday cel-
CHINA. ebration,—a letter specially interesting just now in the midst of the Jubilee celebration, as she is one of our pioneer missionaries:—

I wish I had time to give you a full account of my seventieth birthday, which occurred December 13th, and which, thanks to Miss Browne's loving thought, was a

most beautiful and happy day—one which it will always be a delight to remember. Miss Browne had let my friends far and near know the date, and to the Chinese a seventieth birthday is an especially marked anniversary. So from north, south, east and west, poured in a shower of letters from friends, missionary and Chinese, who could not come to see me—such dear letters many of them—full of good wishes and hearty congratulations and loving appreciation of what I had done for them. There were more than eighty letters bearing the signature of more than a hundred friends—many of them former pupils of mine, now our native pastors and preachers and teachers. The whole day from beginning to end was full of delightful surprises. First the heaped-up gifts and letters about my plate at the breakfast table; then all through the day, friends coming singly or in groups, with their good wishes. Miss Porter came down on the afternoon train, and Miss Browne had invited Dr. and Mrs. Sheffield for the evening meal, so that I had my oldest China friends with me. Our weekly prayer meeting was held at our house that evening, and some of the prayers, both there and at the noon gathering, touched me deeply. Then Miss Browne had arranged for a little social gathering after the meeting, which was very pleasant. While we were enjoying our ice cream and cake, the college students gathered quietly outside the windows and suddenly broke into song, a song which had been prepared especially for the occasion by one of the Chinese teachers. So closed the beautiful day and it was with a very glad thankful heart that I lay down to rest at its close, feeling that I should go in the strength of it for many days.

We have come in our united study upon the “conclusion of the whole matter” and it is so vital, so pressing a conclusion, that we suggest our PROBLEMS AND auxiliaries giving two entire meetings to its consideration.

POLICIES. With this end in view we arrange our “Suggestions” (page 177) for two hours, the second set to appear next month. See also *Our Work at Home*.

THE FINANCIAL STATEMENT

RECEIPTS FROM JANUARY 1 TO FEBRUARY 18, 1911

| | For Regular Work. | For Buildings. | For Special Objects. | From Legacies. | Total |
|------|----------------------|-------------------|-------------------------|-------------------|-------------|
| 1910 | \$10,637.92 | \$ 94.20 | \$311.94 | | \$11,044.06 |
| 1911 | 14,069.46 | 1,165.00 | 289.10 | \$5,820.16 | 21,343.72 |
| Gain | 3,431.54 | 1,070.80 | | 5,820.16 | 10,299.66 |
| Loss | | | 22.84 | | |

FOR FOUR MONTHS TO FEBRUARY 18, 1911

| | | | | | |
|------|-----------|----------|--------|-----------|-----------|
| 1910 | 29,125.55 | 6,417.70 | 721.44 | 19,555.35 | 55,821.04 |
| 1911 | 30,475.32 | 5,986.50 | 675.77 | 10,495.92 | 47,633.51 |
| Gain | 1,348.77 | | | | |
| Loss | | 431.20 | 45.67 | 9,059.43 | 8,187.53 |

Recent letters from China breathe the spirit of faith and dauntless courage which we have come to expect from our missionaries. One writing A BRAVE WORD from Peking to family friends says: "The plague has not FROM CHINA. yet become an epidemic in Peking. So far only six authentic deaths from the plague have occurred here in Peking, and the doctors and authorities are doing everything in their power to prevent its spread. But of course it will spread all over the country from places where there are no foreign or foreign educated doctors, and where no precautions are taken. The Chinese papers are doing splendid work through their editorial columns and two of the foreign doctors are to write a tract on the subject which will be widely distributed. Yesterday the foreign doctors had a meeting and drew up a set of precautionary measures which we are all to observe. Among other things they advise us all to be inoculated. The Chinese Government recognizes that the foreign and foreign trained Chinese doctors are the only ones that know how to cope with the situation and they are giving them a free hand. The pity of it is that they did not do it weeks ago in Harbin and a month ago in Mukden. Dr. Cormack's advice was to 'read the Ninety-first Psalm and keep a smiling countenance.' The fact that the three physicians who were exposed to the cases which occurred in the hospital here have all of them escaped, looks hopeful for people who take precautions."

The heart of these problems is in reaching our constituency, and our policies in Board, Branch and auxiliary, should be framed for this end with a "REACHING OUR more definite aim, a more business-like method, than ever CONSTITUENCY." before. The urgency for this is pressing. We have specially prepared a leaflet upon this subject which we earnestly desire every auxiliary officer to own and read. Will each Branch president be sure that every auxiliary president in her district has four copies of this leaflet for her officers? They will be sent on receipt of postage by Miss Hartshorn.

After March 20th, the books of the circulating library at the Rooms of the Woman's Board, will be loaned without charge except for postage if LIBRARY AND the books are sent by mail. Those desiring the books LEAFLETS. may have the use of them for two weeks, free, but the usual charge of two cents a day will be enforced after that. A catalogue will be sent on application to Miss Ada R. Hartshorn, librarian. Several new leaflets are ready for distribution. *Gedik Pasha, Its Needs and Its Opportunities* (illustrated) by Mrs. Etta Doane Marden, is already in the

hands of many who have attended the Jubilee meetings. A charming little booklet, *The Little Breeze and the Ray of Light* by Mrs. Newell Dwight Hillis, will make a dainty Easter remembrance, and its "Message for the Children of Hope" should be widely scattered. (Price five cents each, or fifty cents a dozen.)

Probably one of the most interesting features of "The World in Boston" Missionary Exposition, which will be open in the Mechanics Building from April 22d to May 20th, will be the special denominational days for which arrangements are being made. One of each of the four Tuesdays during the Exposition, has been set apart as a special day for the four larger denominations of New England. There will be a Congregational Day, an Episcopalian Day, a Baptist Day and a Methodist Day.

There is to be also a Woman's Day with exercises of an appropriate character, having special reference to the work of women and of women's organizations on the mission field. A Young People's Day which will include the Christian Endeavor and all other young people's societies; a Home Mission Day; a Foreign Mission Day and a Student Day have been determined upon. If there is sufficient interest it is likely that the trustees will fix upon dates for special days for each of the New England States.

A part of "The World in Boston" which will be of special interest to women, is the department of Educational Missions and also of Missionary Study, both of which will be upon the second floor of Mechanics Building. The heads of both of these departments are women and in nearly all of the demonstrations children will participate. For this purpose child workers or stewards are being enrolled to the number of a thousand or more.

There are so many different kinds of tickets admitting to the World in Boston or to the Pageant of Darkness and Light, that some reference to them may prevent confusion. The general admission to the Exposition proper will be twenty-five cents and tickets may be obtained at the entrance doors. Children, however, fourteen years or under, will be admitted on a half ticket which will cost fifteen cents.

In order to give church members a special privilege, an admission ticket will be sold in the churches by the ticket secretaries, from April 1st to April 28th for twenty cents each. These tickets will be good for admission only up to and including April 28th. After that date it will be necessary to exchange them on payment of five cents extra, at the ticket office at the main entrance to the Exposition, for general admission tickets. A child's advance

admission ticket will be sold by ticket secretaries up to April 28th, for ten cents, and if this is not used by the date named, it will be necessary to exchange it and pay five cents additional.

A season ticket will be sold for two dollars and a child's season ticket for one dollar and these will admit to the main Exhibition only, at any time. They are not transferable. An Exposition pass will cost five dollars. It will admit at any time during the Exposition to the main Exhibition Hall, to an *unreserved* seat in the Pageant Hall and to the Tableau and Moving Picture Halls. It is not transferable.

Admission to the Tableau and Moving Picture Halls will be from the Exposition and the price of admission will be ten cents to each hall.

Unreserved seats to the Pageant of Darkness and Light will cost twenty-five cents. The Pageant tickets are sold in the Exposition and admission to the Pageant is through the Exposition only. Reserved seats to the Pageant will be fifty cents, seventy-five cents and one dollar. In addition to the different kinds of tickets which have been named, there will be special tickets for stewards and other participants, called Workers' Tickets and these are issued only to *bona fide* workers at a specially low price.

F. W. H.

THE OLD AND THE NEW IN TURKEY

BY ISABEL M. BLAKE

ALL day long we had been passing through a rolling country covered with wide fields, the dark, freshly turned loam ready to be sown with cotton, or green with springing wheat. From one eminence, I counted over thirty yoke of oxen ploughing. Here and there, in the narrow paths between the fields were lines of Arab girls, slowly passing in Indian file, very tall, very straight, each clad in a scant, dark blue cotton gown, each with many long, straight, black braids hanging down her back, each carrying a bucket or bundle on her head. Every one of the men driving the oxen, and each of these tall girls was a slave. All live like animals in villages of low mud huts, flat-roofed or cone-shaped, huddled together in the midst of broad acres. All must render up most of the crops for which they were preparing the ground to some rich overlord in Aleppo, who, after squeezing his serfs in the villages to the limits of life on the lowest plane, will, as a member of a great wheat trust, squeeze, in turn, the poor of Aleppo, making them pay the highest prices for bread. The poor of Aleppo sometimes retaliate in a bread riot, so there is a limit to

the squeezing on that side. But for the serfs there is no possibility of revolt, no redress.

The human animal is of all animals the ugliest. Approach one of these villages, and you are received with stones and curses, or perhaps they set the dogs on you. While eating my lunch, I rolled a couple of oranges to some women standing near with their babies. They refused to touch them, and turned away. I picked up the oranges and offered them again. After a time, I persuaded the women to take the fruit, and elicited a faint smile. They seemed not to know how to smile very well, but were much more friendly than at first. The horse is willing to work hard all day for liberal rations of barley or oats at night. But men and women who are compelled to live like horses, cherish a smouldering fire of resentment which makes them sullen and suspicious of every one. It shows that the most stupid and stolid among them realizes dimly that he is not living the life for which he was made. And, as Victor Hugo says, where people are



A VILLAGE WOMAN GATHERING FUEL

living under such conditions, it is always the weakest, the women and children, who suffer most. I went on that day with a burdened heart, as I thought of the millions living like these men and women without one ray of the light of the knowledge of the love of Jesus Christ, or of any one's love, for that matter, so true is it that Christian missions "have as yet touched only the fringe on the hem of the garment of heathenism."

The life of the village Arabs is very different from, and lower than that of the free desert rangers, whom we can describe in a word as hospitable highwaymen; or than that of the Kurds of the mountains. I

can remember many a pleasant chat with the Kurdish women along the road. They are strong, vivacious and independent, with snapping black eyes, a ready laugh, and the gayest of garments. I had a little Kurdish friend, Fatima, a tall, graceful girl. She was charming, with a friendly spirit, and a strange, keen appreciation of refinement and beauty. She used to finger our white handkerchiefs, and one day she looked up quickly and said, "Our clothes are gorgeous, but yours are dainty." The other day, after two or three years, I met her on the street. I knew that she had been married to a young man of very bad reputation, and had left him and run away to a Turk. I scarcely recognized her, she looked so haggard and old and hard. I passed on, sadly thinking of what must have happened to her, to put out the light that had shone in her eyes. This change in many, many of these women from a gay, attractive girlhood to a bitter, hard and early old age speaks volumes. The face of the average Kurdish old woman is like a mask, behind which something has died that ought to have lived. What wasted possibilities!

The Turkish city women are not much better off. Generally speaking they are the slaves of husband and mother-in-law. They must stand with folded hands in token of submission in the presence of the husband. He may punish his wife as he chooses. He may beat her or drag her about by the hair, and cases are not infrequent where an angry husband stabs his wife, who has no redress. It is not always so; some of the men have an innate kindness and good nature which keep them from such things. But a woman is entirely under her husband's power. Often he will not even give the keys of the pantry and granary into her charge, and a popular method of punishment is to go off with the keys for a day or two, when the wife must go hungry.

But the hardest thing a Turkish woman must suffer is the uncertainty of her life with her husband. Any day, with or without reason, he may divorce her or bring home another wife. As it was once expressed to me, "Her life is like an unsteady ship, on the sea. At any moment it may go this way or that." One of the commonest oaths, used by men on the impulse of the moment, is one which necessitates the putting away of a wife. In fact the language in which men speak of their wives, if they mention them at all, is sufficient indication of the low position of women. Two men were gambling, and one of them cried out in sudden anger, "If I play with you again—" and swore the above-mentioned oath. A few days after, they sat down to play, when the man suddenly remembered his oath. Immediately, he rose, went to his home, sent in word that his

wife must put on her veil as he was coming in (he already considered her divorced, so could not look upon her face), and dispatched her to her father's house. In a few days, in this case, the pair were remarried, but in some cases, dependent on the exact words said, this is impossible until the wife has been married and divorced, in the interim, by another man.

This is not a picture of the life of every Turkish woman. Some husbands are truly noble, and their wives highly favored. But the point is that a woman has no will of her own, and must depend on the nature of her husband. Nor is there any restraint in public opinion and little in the law. When a case involving the divorce of a woman arises, several men are called to talk the matter over. If it is decided that the woman has not given cause for divorce, she is allowed to take her personal property, including her dowry, to her father's house. If she is said to have given cause (and it may be ever so slight) she may claim absolutely nothing. Her husband can even cut off her hair before sending her away.

As to the practice of taking a second wife, it is, of course, very common, especially if the first wife has no children or falls ill. One woman whose husband had been very kind to her, but had taken a second wife, said to Mrs. Shepard, "He took me to the very top of the minaret, and then he dropped me down." Quarreling is very common among the wives of one man, and every one of them fears that the others will poison her. One of the beys of Aintab never allows food to be cooked in the house. Separate portions for each of his two wives must be brought in from outside, because each has so frequently complained of the other's trying to poison her. In a word, family love is almost unknown, and one of our Bible women says that her first work is to teach the Turkish women the meaning of love.

Fifty years ago, the position of many Armenian women was somewhat similar, except as regards the customs of divorce and polygamy. For this very reason, of course, they have always held a position infinitely superior to that of any Turkish woman, though in the privileges and rights of property holding they were, perhaps, less fortunate. The estimation in which Armenian women are held, has very greatly advanced. At present, abuse and neglect are only found, as in America, where a woman has a thoroughly bad husband. Men now demand educated wives, give them great freedom, and encourage their progress in every way, often putting much responsibility into their hands. It cannot be said that any change has taken place in the position of Moslem women in the provincial cities throughout the empire, though many of the Turks of

Aintab, at least, are truly desirous of the establishment of schools for Moslem girls, while others do all they can to hinder any steps taken in this direction.

In the leading cities of the empire, however, the "new woman" has really appeared, and she is of two types. There is the ultra-fashionable type, frequently seen in Aleppo or the coast cities. She walks the streets with great freedom; if she wears a veil at all, she throws it back; she paints and powders freely; at home, she smokes innumerable cigarettes; she reads French novels of doubtful character, and, I fear, too often, her

own character becomes doubtful; her dress is showy and tasteless and sometimes very immodest. She is not a pleasant subject to contemplate. The second type is infinitely higher. She is the educated woman, with eyes open to the general good. She is found in every nationality of Turkey, and she enters every sphere of usefulness. In literature, she has been able to do a very fine work. Among these may be mentioned



A NEW WOMAN TO BE

Surpouhi Dusap, now dead, Zabel Asadourian and Zarouhi Kalemkyarian, authors of many newspaper articles and poems, and of some books; and Haiganoush Mark, editor of a little paper *The Flower* (Dzaghig). The Turkish women of this class have had no insignificant part in the bringing about of constitutional government and other reforms. They allowed secret meetings to be held at their houses; they used their pens and all their influence for freedom. They are responsive to high ideals, though not always of sufficient worldly wisdom to put those ideals into practice. Among them are Fatima Hanum, a well-known authoress who has

published many strong political articles, and Hallideh Edib, a graduate of the American Girls' College at Scutari, who besides her work in literature, has reorganized the Turkish Normal School for Girls in Constantinople. Women have also entered the ranks of the medical profession, both as nurse and doctor. Some are practicing in America, Dr. Zarouhi Kavaldjian is practicing in Adabazar, Turkey.

But besides these prominent names, there are thousands of women, mothers of families, who have had their eyes opened to the vision of the common good, who insist that their daughters must reach levels denied to them, who are ready to turn their backs on the showy and the meretricious (truly a temptation to the newly-awakened), and listen to the claims of the higher life; and who withal have shown and are showing great intelligence, energy and executive ability in organizing missionary work, school work, church work, relief work and other charities, musical clubs and other associations, and are always ready to take up and push a new cause, if you can once show them its value.

"The Colonel's lady and Rosie O'Grady are sisters under their skins." If you do not believe this, choose the most stolid and unpromising specimen of womanhood you can find, just as an experiment, apply with a little persistence, the principles of loving-kindness, and see if, after a time, she does not respond. At the source of all human nature is the desire to love and to be loved, and when all these women truly understand the love of Jesus Christ for them, as a few are beginning to do, there will be a new day for the womanhood of Turkey.

THE ANATOLIA GIRLS' SCHOOL

BY MRS. EDWARD RIGGS

(See frontispiece)

SOUTH HALL, the new building, was finished last summer. Its lower story is made of solid brick, something quite new with us,—though we have aspired still higher for our new college buildings, which are to be of stone, hauled from our own hired quarry. The rest of South Hall is of frame, filled in with brick, and then covered with plaster, prettily tinted. The minaret, which in the picture seems to belong on the roof of the sky parlor, really belongs to a mosque at some little distance. The grounds about the buildings are beautiful with many trees and gardens, although the mountains all about us are barren and desolate.

Fritcher Hall is named for the consecrated worker who started the school long ago, and whose pupils can never forget the inspiration she gave them. She never saw this building. In 1877, the girls' school was in a hired house, in the city, and it was then that the first grant was made by the Woman's Board for a building. A site was purchased, and the building erected. It accommodated thirty boarders, and that was thought to be ample room for many years to come. The time of beginnings had been long, the progress slow, and very laborious, and no one realized what an impulse for education was starting all around us. In ten years, the forty or fifty boarders were sleeping on the floors of recitation rooms. Soon, permission came from Boston to put up a larger building. A lot was purchased in a better location, and the building started with a view to future enlargement. Alas! one cold winter night, February 2, 1892, some one poured kerosene oil over the unfinished walls and set fire to them, so that they burned like tinder, and soon no part of the building was left. It was the result of political excitement, and the Turkish government was forced to pay an indemnity. The amount barely covered the loss. In addition to the indemnity our government demanded and the Sultan gave a *Firman*,—royal permission to exist,—for all our schools. Then the local governor said to Dr. Tracy: "Now rebuild the school larger than it was to have been before." The plans were somewhat enlarged, and Fritcher Hall was built, after Miss Fritcher had gone to America. Several additions have been made since, but the increase of pupils, after a dozen years, made it utterly inadequate for the needs of the school. We are very grateful for this new building. Now, for the first time in its history, the girls' school occupies two buildings. We have changed its name a little, for the sake of convenience in dealings with the government, and it is now called "Anatolia Girls' School." It is the only school of its grade, and if I am not mistaken,—with the exception, perhaps, of some Roman Catholic schools,—the only boarding school for girls, in a region as large as the state of New York. This year, there are one hundred boarders, and one hundred and twenty day pupils. Never has the number of boarders been so large, and this, in spite of the fact that the charge for admission has lately been increased. For the first time there are some girls from Southern Russia.

Fritcher Hall is now occupied by the girls of the preparatory department; the dining rooms and kitchen for all, are there; and most of the teachers' rooms. In South Hall, the new building, is the higher department, with the principal of the school, and her office, and several of the

teachers. The gymnasium is there; also the dressmaking rooms and the model kitchen, where cooking according to modern methods is taught to the girls, presided over, for the present, by Mrs. Hoover. More effort is being made this year, to train the girls in the best ways of housekeeping and to give them skill in needlework, dressmaking and other useful arts, which shall be of practical value to them in earning their own living. We hope these branches may attract those, whom we so long to reach, who do not yet appreciate the value of other education.



GRADUATES OF ANATOLIA GIRLS' SCHOOL

Music has always been a most important department of instruction, and now instruction is given both on piano and cabinet organ, and there are a few girls learning to play the violin. There is daily instruction, by Miss Platt, in vocal music,—especially in chorus singing. She has been eminently successful, and the girls give us music which it is a joy to hear.

The curriculum is advanced from time to time, as the general development of womanhood in the region covered by the influence of the school demands it. The school was started forty-seven years ago, with

one American and one Armenian teacher. Now, the teaching force consists of four American, seven or eight Armenian, and four Greek ladies. Besides these, three of the college professors give some lessons in language and art.

All this growth means larger expense. In the beginning when nobody believed that girls were better off for going to school, we took them, if we could persuade their parents to let them come, and gave them all we could, as freely as the gospel comes to us, "without money and without price." Now, every pupil pays something and most of them the full charge, for boarding and tuition. And the alumnae have contributed toward the furnishing of South Hall. Yet, the continued development of the school will need, for many years to come, financial help from America. Perhaps we shall ask for a third building, by and by! Let this not seem a burden to any one; but a cause for gratitude that God so broadens our opportunities.

The chief aim of the school remains, as it ever has, the spiritual development of the girls. The daily Bible class, the Christian Endeavor Society, the Sunday school and other Sunday services, the close talks of teachers with their pupils, the mid-week prayer meetings, all have for their earnest aim, the conversion to Christ of every girl in the school. The results are delightfully evident. Sweet, lady-like girls scattered over the land, in their fathers' homes, in homes of their own, in the schools which they teach, sometimes very far away, and isolated, or in the hospital, where some of them remain as nurses for the sick,—their Christian spirit and poise of character make them leaders, with an eager following.

Under the care and inspiration of Miss Willard, principal of the girls' school, a school for the deaf was opened last fall. It is not a part of the girls' school, but is an outgrowth from it, under the direction of those who are, or have been connected with it. Miss Philadelphus, who is in charge, was a teacher in the girls' school for several years and prepared for her present work at Clark School for the Deaf, Northampton, Mass. It is a much-needed school, and we trust it will develop and grow as the years go by.

It is the delight of the true-hearted, the insignia of the loyal, to believe and serve and patiently wait on God in unwavering devotion to this vast, humane and heavenly business of winning the world. The missionary, and those who believe in his work, look upon the centuries as their allies, and upon a redeemed earth, with God's help and blessing, as only a question of time and toil.—*Rev. James S. Dennis, D.D.*

MISSIONARY PROBLEMS ON THE FIELD

BY MRS. HARLAN P. BEACH

THE subject of our mission study text-book for the winter, *Western Women in Eastern Lands*, suggests the root of the problems confronting a missionary on the foreign field. She is a product of the Occident; education and travel have developed individuality and independence; and immediately she comes in contact with those to whom family and community life are supreme and who scarcely know themselves



WOMEN TO BE WON

as individuals. The contrast is between a new civilization and an old if she goes to China or India, between surroundings of refinement and culture and conditions of degradation and barbarism, if to Africa or Micronesia. She has set out full of enthusiasm to use her talents in a large field, but how discover any common meeting ground? In India the zenana system, shutting high-class women away from the world's activities

faces her. In China, customs dating back five hundred years before the Christian era have defined woman's subordinate position. In the home is no welcome for the daughter and at marriage in the home of her husband are only years of servitude. In Turkey, in Africa, and even in Japan, in large degree, woman is the toy or drudge of man. The heart of the Western girl is bursting with pity but how can she work a change? How even take a sympathetic attitude toward a nation's ideals as an avenue of approach?

Even in superficial matters the two are wide apart. The Western woman's costume is displeasing to the Eastern women. Her bearing is too free, her manners too blunt, her speech too frank, often her use of their own tongue faltering and faulty. What does her foreign education mean to them if she knows nothing of Eastern ceremony? Why is she here with them at all, why not at home meekly serving her mother-in-law?

The missionary, on her side, finds much that is distasteful. The paint and powder, the fantastic hair dressing, and the crude overloading of jewelry offend her. Methods of living are unhygienic, sometimes devoid of common decency. Vermin abound. The women smoke and the atmosphere of the rooms is close and stifling. Curiosity concerning herself seems impertinent, minds are dull and apathetic and aims seem low and sordid. If her field is among the nature peoples the gulf between them is wider still. How can she think of these wild creatures, half animal, scantily clothed, knowing nothing of the amenities of life, as her sisters?

There is a very serious difficulty in making herself understood when she tries to speak her message of the deeper things. No words of theirs express the love of God or can tell of the sacrifice of Christ. Yet the opportunity to speak to just these women may not come again. How can she make an impression? They sadly misjudge her motives. "She gets for one of us one thousand rupees," a missionary overheard a Brahman woman say. "She even gets something for a low-caste child, but she gets a whole thousand for one of us." What can a missionary hope for in the face of such misconstruction?

That the chasm between the East and the West has been bridged shows how wise and loving and resourceful were the pioneer missionaries. The Women's Boards have in this, their Jubilee year, hundreds of thousands of women in the churches and many thousands of schools of all grades. To-day, a young woman goes out to a Christian constituency

and though the masses are still to be reached, a large part of her ministrations will be to those whom Christian training and education have made more like herself.

Just here, however, another class of problems arises as to her line of work. She started out to preach the gospel to the heathen and she is set to teaching Christian girls arithmetic. She thought of herself as standing apart a "mother in Israel" to the little band she would gather around her. and behold, she is only one of a group of more experienced women who are the acknowledged leaders. For two or three years, at least, she is comparatively insignificant while monotonous days are given to the slow acquisition of the language. And when that begins to be at her command, the question presses more insistently, shall she be content to fall into the beaten tracks laid out before her of school routine, meetings, house visitation and the general lifting of burdens from overloaded shoulders, or shall she blaze new trails for herself? Where is the call of need the loudest? How make the statesmanlike decision?

If the choice leads her to work mainly in the Christian community, the East still creates for her problems. She may be in a boarding school. The girls here probably have better rooms and food than at home and some of the luxuries of Western civilization. She must help them to overcome discontent at going back to their more primitive home life. On the other hand, in the village or city to which they return they must carry ideals of sanitation, personal cleanliness and general comfort which shall work as leaven. Character must not deteriorate in heathen surroundings. The girl must hold aloof from the obscene talk in which the Orient abounds. She must know how to meet the questions pertaining to the religious observances of her country,—the burning of incense before the gods or ancestral tablets, the visits to temples, the pilgrimages, the idolatrous practices of national feast days. Whether she returns to her own home or goes as a bride to her husband's, can the missionary guide her weak footsteps among the pitfalls which beset her path?

Or our Western woman may have another sort of problem on her hands. In the spirit of Christ her doors have opened in some time of widespread distress to take in the orphans made homeless by famine or pestilence or persecution. Her funds to care for them are scanty. They must be trained to be self-supporting. What labor of theirs will be in demand in their own country or abroad? How train them for it and stimulate a market while caring for their education and growth in character?

Another phase of educational work is the training of native assistants. Teachers and Bible women will accomplish what no missionary is able to do. Sometime the native church will stand alone and from such helpers must come some of its leaders. As the missionary follows Christ they will follow her; and the standards she sets by the life she leads will be the ones promulgated. Who, who is sufficient for these things?

But to the hearts of some women comes a cry of woe to which no one is ministering. The blind, the deaf, the leper, the insane, the children dedicated to the gods,—neglected classes like these make their appeal,



LEPER CHILDREN

and here and there some woman has made service to them her choice. It is a difficult decision to make. They will not aid in the developing of the church as will those of more fortunate endowment, and the Boards seldom make any appropriation for such work. Moreover, technical training of one sort or another seems almost indispensable. When one sees, however, what women of faith and courage and self-sacrificing devotion have accomplished on the mission field in the face of nearly unsurmountable obstacles, one must believe that they answered the call of God to their souls. Face to face with the unfathomable deeps of human

need in non-Christian lands, for some missionaries no other solution of the question is possible.

There is still another type of problems peculiar to the present day. A "new woman" is developing in the East. Old customs are changing, barriers are breaking down, the life of seclusion is less rigidly prescribed, and she is awakening to new interests and to the use of new capabilities. Never before was she in so much need of guidance but never has she been so unready to receive direction. Here is the place where the missionary's day must be one long prayer for wisdom and the grace of "self-effacing service." How shall she meet the new type of mind and the new attitude, how keep in touch with the growing national instincts? Can she keep sweet and humble if her place sinks to the level of Christian fellowship from the eminence of Christian leadership?

It may be that this array of problems of approach, of training, of personal choices, of character limitations which are by no means exhaustive, will be disconcerting to the girl whose decision on a life service is trembling in the balance. It is true that they are knotty and intricate but were ever questions for solution more gloriously worth while? Lack of space allows only a hint of how our devoted missionaries have applied themselves to the task of unraveling them.

One of the principles has been the emphasis of points in common. There is a broad, splendid basis of our common humanity. Birth and death, hope and fear, pain and grief, the labor for the daily bread, the joy of attainment,—these are our universal heritage. The external things drop out of sight when a woman holds these in her thought and helps her sister to that realization. Sympathy, the power to see things from the standpoint of another, is a uniting bond, and love, the greatest mystery of earth in its magic of accomplishment, has fused dissimilar traits into a molten flow of good will.

Medical work to relieve suffering bodies and education to develop dormant faculties have been the chief factors in bringing the East and West together. Nowhere does the unity seem so complete as in the institutions for higher learning. For when education has developed mental powers and Christianity, added graces of character, the world knows no personality more attractive.

As for a missionary's personal problems, nowhere does one more surely come to one's own, we may believe, than on the foreign field. There is so much to be done that if a woman has a special fitness for one kind of work rather than another, there is little reason why she should not devote

herself to it. And if her call is to minister to the neglected classes it not unfrequently happens that friends are raised up to provide for her work just because of its philanthropic appeal.

In the matter of language study, the opening of language schools, here and there is greatly relieving the monotony of solitary study, and there are movements afloat for a more specific preparation at home including study of the language. Special attention given to the history, literature, religions and customs of a nation would send a much better equipped missionary to her field.

The most difficult of all problems and one increasingly so is the adjustment to the growing national sentiment. Probably no organizations have been more successful in maintaining the spirit of comradeship than the Young Men's and the Young Women's Christian Associations. Their principles and methods may well be studied by other missions in at least this particular.

Shall we of the rank and file who stay at home leave our sisters abroad to wrestle with their perplexities alone? We attend the monthly meeting and pay our annual fee and blithely go our way. But perhaps our thought and study are needed too, earnest and unwearying, if Eastern womanhood is to be won for Christ.

CURRENT MISSIONARY NEWS

SEEING IS BELIEVING.—The missionaries of the Episcopal denomination made it their business to have their work inspected by a company of business men who have lately visited China, representatives from the United Chambers of Commerce of the Pacific Coast, guests of the Chinese Chambers of Commerce. Forty-three persons were in the party and some of their number said, after they had seen the mission work of river ports, particularly of Hankow, "We will guarantee that after what we have seen and heard in China every one of the party is *pro-missionary!*"

SCHOOLS IN TURKEY.—Mahmoud Bey, Inspector General of Public Instruction in Turkey, says there will be about sixty-five thousand elementary public schools in operation throughout the Turkish Empire before the close of this year. He further says that they will be increased as rapidly as possible, but the greatest difficulty is to find teachers. So much for the New Nationalism and the influence of Christianity in that Moslem land.—*The Missionary Visitor.*

EVANGELISTIC WORK IN JAPAN.—Missionaries of all Boards emphasize the value of evangelistic work now in Japan, sensing that the deepest heart throb of the nation responds to an evangelistic Christianity. Some women, naturally shy, are speaking and working with friends and neighbors. As a natural result, these same workers, when they meet to pray, “have something definite to pray for, and pray with unwonted faith and earnestness.”

EXPENSE OF ADMINISTRATION.—The fresh reply to an old-time question is given in *World's Events*, with replies to other popular questions, by Mr. Geo. Sherwood Eddy, a business man who after studying the matter decided to invest his life and fortune in missionary work and has been at work in India thirteen years.

Is it true that “it takes a dollar to send a dollar” or that “only one dollar in twelve actually touches the spot?” Are mission funds administered in an unbusiness-like fashion?

The actual cost of administration of most mission boards varies from three to twelve per cent, including women's boards. One is as low as three and three-fourths per cent; two of the largest and most efficient boards have reduced the cost of administration to five and six cents on the dollar. Thus, of every dollar given to missions, from ninety to ninety-five cents actually goes into the work. The remaining five or ten cents is spent in efficient administration and in the cultivation of the field and its base of supplies by a system of education which develops increased giving as well as efficiency. How many of our large business concerns can reduce the cost of administration to less than five or ten per cent? These mission boards have on them business men and able financiers; their accounts are audited, their expenditures scrutinized and their methods improved by the best talent of leading business men.

MISSIONARY LETTERS

JAPAN

Miss Eliza Talcott writes from Miyazaki:—

Thank you for the words of greeting which reached me.

Your own one year's experience in work in a foreign land has of course given you an especial interest in such work. Why you were called back so soon you may not know here, but sometime we shall understand it all. This is beautifully illustrated in the silk weaving machines here, where the right side of the fabric is under, out of sight, until the whole piece is fin-

ished and taken from the loom. The threads in the warp are all arranged beforehand to rise one or two or more at a time at each movement of the treadle as the figures in the pattern designed to be woven may require. Then the weaver has but to sit at the loom, move the treadle, and at each movement throw the shuttle from side to side until the whole piece is woven. I have visited where the proprietor kindly favored me, and took the part already woven from the loom and showed it to me, and its beauty was what I could never have guessed from the wrong side which was all the busy weavers could see.

My work since my return to Japan about eight years ago, has been in connection with the Woman's Evangelistic School in Kobe. Last fall, with the return of Miss Barrows to the work which she and Miss Dudley started thirty years ago, and with Miss Cozad and Mrs. Stanford also there, it was no longer necessary that I should remain in Kobe, and of at least four stations calling for help, that from Miyazaki seemed most imperative, and accordingly I came here early in October. Miyazaki is on the island of Kyushu, and this section of the island is way behind Central Japan—ten years at least behind in many respects, but it is progressing.

There is a small church here, and Sunday schools are being carried on in four different localities on four different days of the week, taking the hours after the afternoon session of the government schools. These are being taught by two undergraduates from the Kobe Bible School. My helper, one of the undergraduates from the Woman's Evangelistic School, goes with me to visit the patients in two hospitals, we having the cordial consent of the physicians, and already I think five men with whom we have thus come in contact are either Christians or earnest seekers after the truth. We have engagements to read the Bible with women in their homes four days in the week—one day at each place—in two of which homes women from the neighborhood join the circle. By request I am giving lessons in English conversation once a week to students and graduates from the Government High or Middle School. They meet at the church for a Bible lesson before the language lesson. Another day five students from the same school come to me for English reading lessons, asking for Bible reading also; and I have been requested to give English conversation lessons to pupils from the Normal School, which I may decide to do.

I am living with Mr. and Mrs. Clark, who are at present the only other foreign missionaries in all this region—the only foreigners indeed. Mr. Clark is away at out-stations nearly all the time, and Mrs. Clark is an invalid, but they have about twenty young women, students in different government

schools, living on their premises under their care. It is my privilege to conduct the devotional exercises in the evening, giving to many of them their first acquaintance with the Bible. This evening we read a few of the verses in the fifth chapter of Matthew. There is but one professing Christian among the girls but I think some others have begun to pray. One hour, two evenings in the week, I give to teaching English to some of these girls. Beyond this regular work, I give what time and strength I have left to calling, especially on those church members who cannot or do not get out to church, or wherever the way opens. I should have said that we have a kindergarten on the premises and a two hours' daily school for the blind, the latter taught by an educated blind man—a Christian. For some years we have had the "Braille System" here in Japan. For these last two branches of the work I have no responsibility, but I mention them because they have done much to remove prejudice against Christianity.

Please remember especially this work in prayer, and ask that I may have continued strength for what seems to be my part in it.

FOOCHOW

Miss Irene Le W. Dornblaser, whose article in the March number told of her welcome to Diong-loh, continues her story in a later letter to family friends:—

In my room when at Ponasang, I could hear all night long the half metallic thud, thud, thud, of the beating on the silver for idol paper; and one night from about ten to one o'clock, the priests in the temple just a few rods from my window, sang the same strain of a weird chant over and over and over, again and again, as fast as they could pronounce it, constantly beating drums and some clanging metal affair, and shooting firecrackers. Yesterday we passed an idol procession. There was a motley line of priests and boys carrying poles with wool or metal tops, then came a man with a shrill instrument making a hideous noise, and finally the "god" himself, about eight or nine feet tall, with a horrible head, and silk robes, and a hole in his stomach for the man who was walking inside of him to see out. They have such processions when they want to ward off a scourge of plague or a storm, or any such thing. Last night we passed a house where we had seen a heathen funeral in progress, the Sunday before, and they were doing their evening wailing. It was terrible to hear. They do it three times a day for a certain number of weeks. Miss Perkins said that she had passed a place last Easter morning and heard it, and one certainly can realize the contrast it presented with the joy of the Christian Easter.

The Diong-loh pastor's mother died last week. That was a Christian

funeral, and very, very different, though they did conform to the Chinese customs that were not anti-Christian.

We went the other day to a vegetarian temple, and found there a little old woman, who took us in and seemed quite flattered to have us come. She let us look at the shrine and ask all sorts of questions, and at length she remarked, "Our head man is a foreigner too." Miss Perkins explained that he might be a foreigner, but not an American. Then the woman said: "You have your pictures, and we, our idols." Miss Perkins explained that we Protestants do not worship pictures. "Well," the woman replied, "I must have a god that I can see." That gave the preacher her text, "God is a spirit and they that worship him must worship him in spirit and in truth." She drank in the truth most eagerly, occasionally turning to her son and asking his opinion as to the meaning. She did not seem to understand when Miss Perkins told her that we offer our hearts instead of the sacrifices; and we stayed long toward dusk, trying to make it plain. At last Miss Perkins asked her whether she would like to go to heaven, and she said, "Yes, but I don't know how," and it was arranged that we should bring her a copy of the Gospel of St. John. Then she wanted to know how she could pray to our God, and Miss Perkins told her. When we went next day, she was busy, and we did not have so good an opportunity to talk with her; but we left the Gospel. She said that she had prayed "Take me to heaven" the night before and that morning, but she forgot it during the day.

It is slow work. It will be hard for her to understand, and realize that prayer is not just "vain repetition"; but oh! we do pray that the "Word may not return void" and that she may in time accept the Saviour.

How I long to be able to speak too! But so far I can only pray and watch the face, while Miss Perkins works. But oh! it is joy! That alone, without the delightful companionships would be sufficient compensation for coming; and as my opportunities widen, I know that that will be the joy of my life.

Hark, hark, the trump of Jubilee
 Proclaims to every nation,
 From pole to pole, by land and sea,
 Glad tidings of salvation:
 As nearer draws the day of doom,
 While still the battle rages,
 The heavenly day spring through the gloom
 Breaks on the night of ages.

—*Bishop Bickersteth.*



Junior Work

Evangelistic Medical Educational

LEADERS IN COUNCIL

CHAPTER V. THE FINDING OUT CLUB

After the story has been worked out, the meeting might close with two contrast pictures. These can be easily worked up and if kept a secret, will be of greatest interest to the children.

For the chart this month let the boys and girls on the committee collect all the missionary hospital pictures from the magazines that they can find. The *World's Work* for December, 1907, has some good pictures. There are also some good pictures in the *LIFE AND LIGHT* for May, 1908.

Across one corner of the platform or place where the tableaux are to be, stretch a curtain in which you have made two slits large enough to push the hand through. This is the only way that a Chinese doctor can visit a sick woman or girl. The Chinese doctor can be a boy dressed in Chinese clothes and wearing very large, black-rimmed glasses. He might carry in his hands several knitting needles. These, the boy or girl who shows the pictures, can explain, are used by the doctor to let out the "pain spirit." The doctor can be feeling and looking at the hands of the person behind the curtain.

The contrast picture may be a girl lying on a cot bed and an American woman doctor bending over her, while a girl, dressed in Chinese costume with a white bowl in her hand, representing a native nurse, stands near.

L. C. W.



Our Work at Home

THE JUBILEE MEETINGS—PAST AND FUTURE

It would scarcely be true to say that the Jubilee meetings have gathered enthusiasm as they have swept north and east from Washington, for that meeting, the first in our territory, as reported last month, began, continued and ended in a white heat of zeal and devotion. But the interest has been maintained at the same high pitch, according to the conditions of time and

place, and from Baltimore, Philadelphia, Pittsburg and Buffalo, and now, as we go to press, from Albany and Troy, came glowing accounts of vast audiences, successful luncheons, limited in attendance only by the seating capacity of the largest available halls, straight heart-to-heart missionary talks and appeals by the indefatigable "Jubilee Troupe" a deep devotional spirit expressed in many prayer services, and pledges of money approximating \$650,000.

It is obviously impossible to do more here than to mention the salient points as they have been reported by eye witnesses.

Baltimore had large audiences and the exercises were marked by an earnest devotional spirit. The story of the great mass meeting in the Skating Rink, with its dramatic incidents, has thrilled all who have heard it. Here as in Washington special meetings were held for colored women.

Philadelphia signalized the Jubilee by many drawing-room meetings, by missionary addresses in the churches the Sunday before the Jubilee, by a children's story hour Sunday afternoon, and by the introduction of student volunteers.

Pittsburg capped the climax of the luncheon project by serving 4,800 women simultaneously in three different places. Here was also a Pageant of Missions, a choir of two hundred and fifty voices, and twelve denominational rallies. Buffalo had eleven denominational rallies, and seated 2,400 women in one hall for the luncheon.

In Albany, the Jubilee delegations were received by Mrs. Dix at the Executive Mansion and the guests at luncheon, in one place at least, were served by charming young women. The crowning feature in Albany however was the grand mass meeting in the Episcopal Cathedral which was packed to the doors to hear Mrs. Montgomery and J. Campbell White. The music was led by a choir of two hundred young women and the venerable Bishop Doane before pronouncing the benediction said in substance, "I want to say that to-night this cathedral has had a new consecration in the earnest words which have been spoken here. You have been talking of the so-called denominational rallies, (one minute reports of which had been given) but we are met here to-night one family of Christians of many names, and I rejoice in it."

In Troy, the opening devotional service was most earnest, and the mass meeting crowded. The hall seated 1,500 and it was estimated that nearly that number were unable to gain admittance.

While Congregationalism is not strong in Albany and Troy, it must be recorded as a unique fact, so far as known, that in the latter place three

Congregational women, from the neighboring state of Vermont, left their home at six in the morning to attend the Jubilee meetings, including the denominational rally, and reached home at one the next morning, weary but well repaid.

Miss Stanwood, Miss Lamson and Miss Calder, with Mrs. Marden to present the appeal for a building for Gedik Pasha, as the object to which Congregational women are urged to give a Jubilee offering of fifty thousand dollars, have been our representatives thus far.

At the time of this writing the Jubilee has crossed the New England line and the initial meeting of this series is in progress in Springfield while the final arrangements are being made for New Haven, Providence, Boston and Portland. Many are praying that there may be no diminution of power as the wave sweeps eastward.

When this number of LIFE AND LIGHT reaches our readers, the consummation of the whole campaign,—the great closing meeting in New York, the home of the Woman's Union Missionary Society, in honor of whose fiftieth birthday this whole gigantic movement was inaugurated, will be at hand. There, A Pageant of Missions, with orchestral and vocal music of the highest type will be given in the Metropolitan Opera House, the opening afternoon, March 27th, and all the preparations indicate a demonstration of unusual magnitude. As one careful observer has said "These Jubilee meetings are working out practically the spirit of Christian unity so remarkably presented at the Edinburgh Conference."

In addition to the meetings at first planned by the Central Committee many "Little Jubilees" are being held all over the territory of the Woman's Board, and the results of these months of prayer and united effort who shall measure?

The great speech of Dr. Griffith John on the occasion of the celebration of his jubilee by the Chinese Christians was concluded in the following words:—

"And now I want to assume the rôle of a prophet. Another fifty years and there will be no idols in China! Fifty years and there will be no Buddhist or Taoist priests. In fifty (or shall we say a hundred?) years, I do not think there will be any foreign pastors in China. Why? Because the Chinese Church will have its own pastors in great numbers!

"China will be all changed. We older brethren will not see this sight in life, but we shall look down on it from heaven, and the little ones here to-night will see it and play their part in it."—*Exchange*.

A SPECIAL PLAN FOR APRIL AND MAY MEETINGS!

Personal Application of Problems and Policies

After Theory — Practice

After Knowledge — Activity

Dear Branch and Auxiliary leaders, older and younger, may we summon you to a general movement in your plans for these two months? The study of the year culminates in many societies with the May meeting.

To make the chapter on Problems and Policies worth while our study, we *all* need to *examine closely* our own ways as working bodies in our respective Branches.

A Call to Officers!

Please meet, plan, pray and go before your assembled companies, larger or smaller, prepared for heart-to-heart conferences over *your own local work*, its past deficiencies as well as excellencies, its needs for the future.

Let us plan a new and immediate campaign
FOR
New Members Wider Visitation New Distribution of Leaflets
New Subscribers to "Life and Light" New Attendance

SEE "SUGGESTIONS" IN THIS NUMBER AND IN MAY

The Watchword in April and May for Auxiliaries
Young Women's Societies Study Classes
Mission Bands Cradle Rolls

Our Own Society

MARY L. DANIELS.
E. HARRIET STANWOOD.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR APRIL

"WESTERN WOMEN IN EASTERN LANDS"—CHAPTER VI

Topic: Problems and Policies. We suggest the use of two meetings for this topic, in each of which the personal element is pressed, after a brief presentation of the general problem (1) meeting our responsibilities on the field. There might be two persons, each taking five minutes to present these responsibilities and the off-setting resources. Now the president has her opportunity, having prepared herself and other officers, (as suggested on page 151). She will want all the facts at hand concerning that society;—the number of members, number of women in the church not members of the society, average attendance for a year or two, money contributed and how, copies of LIFE AND LIGHT taken. Let her officers help her in setting forth these points, both strong and weak, and in making deductions therefrom.

Now they are ready for a vital problem (2) viz.: reaching our constituency. Let definite plans be named, talked over in open meeting, and let there be among them a standard of new members and new subscriptions before the May meeting, reports to be there given in an experience half-hour. Let a tender, moving touch be added by some good reader giving one or two short selected incidents from Miss Lamson's new leaflet, *The Uplift of Womanhood*; then let earnest prayer arise for the month's special efforts.

M. L. D.

BOOK NOTICES

Children of China, Children of Africa, Children of Japan, Children of India, Children of Arabia, Children of Jamaica. Published by Fleming H. Revell Company.

These six books on the children of various countries are in uniform style, each containing eight colored illustrations and less than 100 pages. The text is written by different authors. The outside cover has a colored picture. They are attractive books for any young person's library. They are not so long as to be wearisome, and they contain trustworthy information from cover to cover.

From Japan to Jerusalem. Published by the Church Missionary Society, London.

This is the story of eight months' travel of Bishop and Mrs. Ingham in 1909-10. The book is dedicated to Mrs. Burrows of Bournemouth, who planned this missionary journey to the Far East. The author himself says that "It is the story of a soldier spared for a short time from his base of operations to see how the battle fared at the front and to encourage the fighting line." The numerous illustrations were taken especially for this book.

G. H. C.

SIDELIGHTS FROM PERIODICALS

UNITED STUDY COURSE.—"Women of All Nations," fully illustrated, *National Geographical Magazine*, January.

PAPAL LANDS.—"Alphonso, Spain's Modern King," and "Portugal's First President," *Review of Reviews*, March. "The Portuguese Republic," *Fortnightly Review*, February. "The Case for Missions in

Latin America," "Religious Influences in Mexico" and "Christian Opportunities in Mexico," *Missionary Review*, March.

KOREA.—Dr. Arthur T. Pierson's "First Impressions of Korea," and "Christianity in Japan and Korea," *Missionary Review*, March.

CHINA.—"Christianity in China," a fair and comprehensive estimate, by Prof. E. A. Ross of University of Wisconsin, *The Century*, March.

INDIA.—"Religion and Caste in India," an account not very favorable to Christianity, *Scribner's*, March.

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from January 1, to February 18, 1911.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Belfast, Aux., Th. Off., 5; Calais, Aux. (Th. Off., 25), 104.25; Greenville, Aux., 5; Hampden, Union Miss. Soc., 12; Machias, Aux., 5.52; Searsport, C. E. Soc., 17, 148 77

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Coll. at Branch Meet., 25.43; Alfred, C. E. Soc., 3; Auburn, High St. Ch., Aux., 5; Bath, Central Ch., Souma M. B., 5; Freeport, Aux., 9; Hiram, Margaret and Little Robert, 75 cts.; Otisfield, Mrs. Smith, 25 cts.; Portland, Bethel Ch., C. D's, 6, Ocean Pebbles M. B., 11, High St. Ch., Aux., Th. Off., 32.75, Children of the Cov. M. B., 2.90, State St. Ch., Aux. (Th. Off., 61.80), 214.30, West Ch., Aux., 12; Woodfords, Lunch at Branch Meet., 8.50; Waterford, Aux., 14; Westbrook, Ch., 4.76, 354 64

Total, 503 41

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brackett, Treas., 69 No. Spring St., Concord. Friend in Merrimack Conf., 5; Claremont, Mrs. Sarah C. Chapin, 5, Aux., 12.95; Lyme, Aux., 10; Manchester, First Ch., Aux., 80; Nashua, Aux., 25.95. Less expenses, 4.50, 134 40

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Bakersfield, Aux., Th. Off., 7; Barre, Aux., 14; Burlington, First Ch., Aux., 24.50; Castleton, Aux. (Th. Off., 10.75), 12.50; Dorset, Aux., 41.15; Franklin, Aux. (Th. Off., 12.45), 18.45; Hartford, Aux. (with prev. contri. to const. L. M. Mrs. Sarah J. F. Wood), 21.97; Jericho Centre, Aux. (prev. contri. const. L. M. Mrs. Ella A. Hurlburt), S. S., 5; New Haven, Ladies' Union, 6.53; Orleans, Aux., 30; Orwell, Aux., 16.80; Pittsford, S. S., 14.12; Rutland, Aux., 152.40; S. S., 10; Rutland, West. C. E. Soc., 10; St. Albans, Aux., Th. Off., 6 80; St. Johnsbury, North Ch., Aux., 47.75; Miss. Round Table, 50; South Ch., Aux., Th. Off., add'l, 2; Westfield, Aux., Th. Off., 6; Williamstown, C. E. Soc., 2; Winooski, Jr. Miss. Soc., 5, 503 97

LEGACY.

Derby.—Elizabeth A. McPherson, by L. P. Jeune, Extr., 157 22

MASSACHUSETTS.

Director, 10; Friends, 6, 16 00

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Bedford, United Workers, 35; Billerica, Aux., 5; Lexington, Hancock Ch., Assoc., 135.29; Malden, First Ch., Aux., 50; North Andover, Aux., 10; Reading, Aux., 36; Winchester, First Ch., 2, 273 29

Barnstable Branch.—Miss Carrie E. Mitchell, Treas., South Dennis. Orleans, Aux., Miss Auehla Snow, 35 00

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Two Friends in Berkshire, 250; Great Barrington, Aux., 45.51; Hinsdale, 11.06; Lee, First Aux., 290; Pittsfield, South Ch., Aux., 23.24; Richmond, Aux., 48; Stockbridge, Aux., 10.70; West Stockbridge, Aux., 15. Less expenses, 4.61, 688 90

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Gloucester, Trinity Ch., C. E. Soc., 5; Lynn, Central Ch., Aux., 30; Swampscott, First Ch., Prim. Dept., 10, 45 00

Franklin County Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Greenfield, Aux., 16; Northfield, Aux., 22.10; South Deerfield, Aux., 8.12, 46 22

Hampshire Co. Branch.—Miss Harriet J. Kueland, Treas., 8 Paradise Road, Northampton. Amherst, North, Aux., 5; Easthampton, S. S., Miss Hamlin's Cl., 2.50, Miss Parsons' Cl., 2.50, Mrs. Pomey's Cl., 1.75; Hadley, Aux., Th. Off. (50 of wh. to const. L. M's Mrs. E. J. Aldrich, Miss Agnes Ayres), 70; Hatfield, Real Folks, 50; Wide Awakes, 6; Northampton, Edwards Ch., S. S., 12.07, 149 82

Hanover.—Mrs. Priscilla Eells, 10 00

Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Lincoln, C. R., 3; Wellesley, Extra Off. to the work she loved in mem. of Miss Julia Eastman, 10, Friend, 10, Wellesley College, Y. W. C. A., 300, 323 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Friend, Th. Off., 5; Braintree, Aux., 10, Brockton, First Ch., Aux., Th. Off., 10, Porter Ch., Aux. (Add'l Th. Off., 1.50), 46.50, C. R., 9; Campello, Aux. (Th.

| | |
|---|--------------------|
| Off., 17.51); 117.51; Easton, Aux., Th. Off., 17.50; Halifax, Aux., 6.50; Kingham Centre, Jr. C. E. Soc., 1.20; Kingston, Aux., 9.52; Marshfield, Aux. (Th. Off., 5), 20.27; Milton, Aux., Th. Off., 15.30; Milton, East, Aux., 5; Plymouth, Aux., 65, Prim. Ch., and C. R., 10; Plympton, Aux. (Th. Off., 14.60), 18.60; Quincy, Bethany Ch., Aux., 9; Randolph, Aux. (Th. Off., 20.17), 60.71; Rockland, Aux., Th. Off., 1; Sharon, Aux. (Th. Off., 25.50) (25 of wh. to const. L. M. Mrs. Mary L. West), 28; Stoughton, Aux., Th. Off., 14; Weymouth, East, Aux., Th. Off., 32.50; Weymouth, South, Union, Ch., Aux. (Th. Off., 40.50) (with prev. contri. to const. L. M.'s Mrs. Nancy V. Fogg, Mrs. Alfred Tirrell), 47; Wollaston, Aux., Th. Off., 43.66, Prim. Dept., S. S., 10. | |
| <i>Northboro.</i> —M. E. L., | |
| <i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common, Buxborough, Teachers, 5; Concord, Aux., Th. Off., 20; Fitchburg, Rollstone Ch., Aux., 52; Littleton, H. M. Bacon in mem. of Miss Manning, 6; North Leominster, Aux., 10, | 612 77 4 00 |
| <i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River, Fall River, Y. W. M. S., 30; North Rochester, Ladies' M. C., 4; South Attleboro, Friend, 3, Bethany Chapel, S. S., 24.27, | 93 00 |
| <i>South Hadley.</i> —Mt. Holyoke College, Y. W. C. A., | 61 27 |
| <i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., 3.35, Aux., 6; Holyoke, First Ch., Aux., 32.59, Grace Ch., Jr. C. E. Soc., 5; Springfield, Faith Ch., Ladies' Aid Soc., 25; Westfield, Second Ch., Aux., Mrs. Catherine H. Northam, 5; Wilbraham, North, Grace Union Ch., Aux., 36.50, | 38 00 |
| <i>Springfield.</i> —South Ch., | 113 44 |
| <i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Aux., 99.22; Arlington, Bradshaw Miss. Soc., 120; Auburndale, Aux., 107; Boston, Central Ch., Aux., 622.50, Miss Study Cir., 180, Mt. Vernon Ch., Aux., 19.50, Mt. Vernon Guild, 10, Friend, 25, S. S., Prim. Dept., 3, Old South Ch., Aux., 1, 182.50, Friend, 250, Mizpah Ch., Aux., 40, Shawmut Ch., Aux., 163.17, Dau. of Cov., 100, C. R., 4, C. E. Soc., 5, S. S., 5.10, Union Ch., Chandler Cir., 13.09, S. S., Prim. Dept., 3, Boston, South, Phillips Ch., Aux., 11, S. S., Prim. Dept., 2; Brighton, C. E. Soc., 3; Brookline, Harvard Ch., S. S., Prim. Dept., 5, Kindergarten, 3, Leyden Ch., For. Dept., Woman's Union, 107.80, S. S., Prim. Dept., 4; Cambridge, First Ch., Aux., 56.50, Shepard Guild, 40, Pilgrim Ch., Woman's Miss. Soc., 50, Prospect St. Ch., Woman's Guild, World Dept., 10; Chelsea, First Ch., Aux., 100; Dedham, Aux., 5.01; Dorchester, Friend, 20, Harvard Ch., Woman's Benev. Soc., 10, Clover Club and Philathea Class, 15, Pilgrim Ch., Aux., 34, S. S., Prim. Dept., 12, Romsey Ch., S. S., Prim. Dept., 5, Second Ch., Aux., 101.88, Village Ch., Aux., 5, S. S., 5, Faneuil Aux., 21; Foxboro, Bethany Ch., Aux., | 64 10 |
| 40; Franklin, Mary Warfield Miss. Soc., 8, Y. L. M. S., 10; Hyde Park, Aux., 116.81, S. S., 24.61; Jamaica Plain, Central Ch., Aux., 78; Mansfield, Aux., 25; Newton, Mrs. Henry O. Marcy, Jr., 5, Eliot Ch., Helpers, 16; Newton Highlands, Aux., 46.52; Newtonville, Queens of Avilion, 25; Norwood, Aux., 107.50; Roslindale, For. Dept., Woman's Union, 21.15; Roxbury, Eliot Ch., Aux. (Th. Off., 35.50), 58, Friend, 25, Imm.-Walnut Ave. Ch., For. Dept., 149.50, S. S., Kindergarten Dept., 2, Home Dept., 3; Roxbury, West, South Evan. Ch., Aux. (Th. Off., 25), 28, Anatolia Club, 40; Somerville, Broadway Ch., Aux., 63.35, Friend, 35, Y. W. F. M. S., 15, S. S., 5, First Ch., Ladies' Aid Soc., 40, Highland Ch., Women Workers, 10; Winter Hill Ch., Dau. of Cov., 60; Waltham, Aux., 12; Watertown, Phillips Ch., Aux., 68, C. R., 1; Waverley, Aux., 5; Wellesley Hills, Aux., 6, | 4,727 81 110 00 |
| <i>Weston.</i> —Miss Sarah A. Closson, | |
| <i>Worcester Co. Branch.</i> —Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worcester. Gilbertville, M. C., 5; Hardwick, Mr. and Mrs. C. O. Flagg, 25; Lancaster, Prim. S. S., 2; Leominster, Prim. S. S., 10; Northbridge, Rockdale Ch., C. E. Soc., 3.50; North Brookfield, First Ch., Jr. S. S., 5; Southbridge, Aux., 11.73; Spencer, Prim. S. S., 5.04, C. E. Soc., 2, Golden Rule M. B., 1.50; Warren, Aux., 26.05; Westhoro, Aux., 13.30; Winchendon, Aux., 58.25; Whitinsville, E. C. A. D. Band, 18.75; Worcester, Central Ch., Aux., 62.16, Old South, Aux. (to const. L. M.'s Miss Minnie Holl, Miss Chrissie Mead, Miss Mildred Norton, Miss Marjorie Whittlesey), 100, Piedmont Ch., Golden Key Club, 45, Plymouth Ch., Aux. (to const. L. M. Mrs. William E. Prouty), 25, Union Ch., Aux., 68.64, | 487 82 |
| | 487 82 |
| Total, | 7,899 44 |
| LEGACIES. | |
| <i>Boston.</i> —Marianna F. Keene, by Samuel, Clara R. and Edgar C. Keene, Extrs., 1,450 00 | |
| <i>Concord.</i> —Miss Mary Munroe, by Woodward Hudson and Henry Wheeler, Extrs., | 100 00 |
| <i>Milbury.</i> —Mrs. Sarah A. Spaulding, by H. W. Aiken, Extr., | 50 00 |
| <i>Watertown.</i> —Edward D. Kimball, by Louis M. and Joseph C. Kimball, Tr., add'l, | 373 55 |
| Total, | 1,973 55 |
| RHODE ISLAND. | |
| Friend, | 100 00 |
| <i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Prim. S. S., 9.50; Bristol, Aux., 26; Central Falls, Y. L. Miss. Cir., 30; Kingston, S. S., 5; Newport, Aux., 251.75, S. S., 250; Peace Dale, Aux., 50; Providence, Academy Ave. Ch., Miss. Club, 3, Pilgrim Ch., Aux., 28.68, Plymouth Ch., Prim. S. S., 5.03; Saylesville, Aux., 4.54, | 663 50 |
| Total, | 763 50 |

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., 6.42; Greeneville, S. S., 10; New London, First Ch., Aux., Th. Off., 5, C. E. Soc., 2.89; Norwich, Park Ch., Aux., Friend, 50, Second Ch., Aux., 70; Pomfret, First Ch., 5; Preston City, Aux., 1; Putnam, C. R., 13.07, Sunbeams, Miss. Cir., 8.95; Thompson, Aux., Th. Off., 14, 186 33

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 200; Berlin, Aux., 85; Burnside, Aux., 7.10; Enfield, Ladies' Benev. Soc., 25, First Ch., S. S., Prim. Dept., 5; Hartford, Asylum Hill Ch., Aux., 207.82, Farmington Ave. Ch., Aux., 17.50, First Ch., Aux., 18, Home Dept., S. S., 10.60, Park Ch., Aux., 60.85; New Britain, South Ch., F. M. S., 23.51; Plainville, Aux. (Th. Off., 19.50), 64; Tolland, Aux., 15.15, 739 53

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 405; Mrs. Emily J. Gardner, 18.50; Barkhamsted, Aux., 4.50; Black Rock, Aux., 17, C. E. Soc., 7; Bridgeport, King's Highway Ch., Aux., 10, Olivet Ch., Aux. (50 of wh. to const. L. M.'s Mrs. F. L. Smith, Mrs. Katherine Moody Spalding), 54.35, C. R., 4.10, Park St. Ch., Aux., 130, Fullerton Cir., 200, South Ch., 112, West End Ch., 20; Canaan, Aux., 10, C. E. Soc., 5; Cheshire, Jr. C. E. Soc., 5; Cornwall, Second Ch., 10; Danbury, Aux., 81.80; Darien, Aux., 35; Deep River, C. E. Soc., 5; East Canaan, Aux., 34.08; East Haddam, C. E. Soc., 12; Goshen, Aux., 40, C. R., 10; Higganum, Aux., 14.70; Ivoryton, Miss B. L. Comstock, 10, Aux., 21; Kent, Aux., 13.97; Killingsworth, Aux., 10; Litchfield, Y. L. M. C., 176.50, Daisy Chain, 78.50; Meriden, Centre Ch., Jr. C. E. Soc., 4.50; Middlebury, Mizpah Circle, 15; Middletown, First Ch., Aux. (with prev. contri. 25 from Mrs. J. Francis Calef to const. herself L. M., 25 from Friend to const. L. M. Miss Leslie Tracy Fagan, 25 from Friend to const. L. M. Miss Viola M. Goodrich), 60.11, South Ch., Aux., 93.69, C. R., 6.31, Third Ch., C. E. Soc., 15; New Hartford, Aux., 5.35; New Haven, Centre Ch., Aux., 14, Ch. of Redeemer, S. S., 22.34, City Mission Mothers, Aux., 10, Pilgrim Ch., Aux., 36.87, Y. L. M. C., 15, Welcome Hall, S. S., 27.23; New Milford, Aux., 1; Norfolk, Aux., 113, M. B., 10, Whatsoever Circle, 10; North Haven, Jr. C. E. Soc., 6; North Woodbury, C. E. Soc., 15; Redding, Aux., 2.50; Salisbury, Aux., 15.70; Sound Beach, Aux., 10.45; Stamford, Aux., 25; Warren, C. E. Soc., 8; Watertown, Dau. of Cov., 10; Westbrook, Aux. (prev. contri. const. L. M. Mrs. John G. Spencer); Winsted, First Ch., Aux., 11.64; Woodbury, Aux., 10, 2,128 72
Tolland.—Mrs. Samuel Simpson, 25 00

Total, 3,079 58

LEGACY.

Farmington.—Sarah J. Thompson, by Wm. A. Kimball, Extr., add'l, 3,689 39

NEW YORK.

Newburgh.—Jr. Miss. Soc., 25 00
New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Berkshire, Aux. (to const. L. M.'s Mrs. Mary A. Eastman, Miss Sarah E. Keyes), 50; Brooklyn, Park Ave. Branch, Dau. of Cov., 8, Canandaigua, Band, Aux., 287.50, Alice Band, 5, Misses Rice Band, 5; Cortland, First Ch., Aux., 100, Second Ch., Aux., 6.50; Fulton, Aux., 5.16; Groton, Aux., 2.85; Massena, Aux., 6.25; New York, Broadway Tab. Ch., Aux., 750, Oswego, Aux., 80; Riverhead, First Ch., Aux., 30, C. E. Soc., 5, S. S., 16.12, Syracuse, Geddes Ch., Aux., 37.72, Plymouth Ch., Aux., 87.62; Utica, Plymouth Ch., Aux., 25, 1,507 72

Total, 1,532 72

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C. Washington, First Ch., Aux., 40; N. J. Asbury Park, S. S., 5; Glen Ridge, Aux., 100; Newark, Belleville Ave. Ch., M. B., 38; Orange Valley, Y. W. M. S., 25; Plainfield, Aux., 30; River Edge, Aux., 10; Upper Montclair, Aux., 62; Pa., Lansford, Aux., 10. Less expenses, 55, 265 00

NORTH CAROLINA.

Southern Pines.—Ladies' Aid Soc., 5; Mrs. Anna M. Foster, 5, 10 00

SOUTH CAROLINA.

Charleston.—C. E. Soc., 7.50, Jr. C. E. Soc., 7.50, 15 00

GEORGIA.

Fort Valley.—Miss M. Frances Bassett, 5 00

NEBRASKA.

Hastings.—Mrs. George H. Pratt, 1 00

GERMANY.

Wesel.—Mrs. Helen M. Patterson and Miss McLellan, 25 00

CHINA.

Ponasang.—Foochow Girls' College, C. E. Soc., 35 54

GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

New Hampshire.—Friend, through F. H. Wiggin, 500 00
Massachusetts.—Friend, 250 00

Total, 750 00

Donations, \$14,069 46
Buildings, 1,165 00
Specials, 289 10
Legacies, 5,820 16

Total, \$21,343 72

TOTAL FROM OCT. 18, 1910 TO FEB. 18, 1911.

Donations, \$30,475 32
Buildings, 5,986 50
Specials, 675 77
Legacies, 10,495 92

Total, \$47,633 51

Board of the Pacific

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MRS. R. B. CHERINGTON,
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MRS. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Department in Life and Light.

MRS. J. K. McLEAN.

HER GOOD INTENTIONS: A MONOLOGUE

Sunday, April 12.—That was really a great sermon on missions that our pastor preached this morning! I never realized before that I am personally responsible for some of the darkness of heathen lands, or that my few dimes and prayers, and my interest, may be like the loaves and fishes that were blessed by Jesus to the feeding of five thousand. The pastor told us about a Bible woman in India whom a few poor factory girls in this country supported at thirty dollars a year. She was the means of the conversion of a Hindu young man who became a preacher and has brought hundreds to Christ. Oh, it just thrills me to think of being the means of saving even one soul! “Will there be any stars in my crown?” Well, at least, I will try to go to our monthly missionary meeting from this time forward. I am so glad I am interested.

May 17.—Dear me! This is the day for our Woman’s Foreign Missionary Society meeting, and I declare if I had not forgotten it, and now it is half-past four o’clock! Something says to me, did I ever forget my club? Well, I’ll go next month sure.

June 15.—What a pity it rains to-day! Of course I cannot go to the missionary meeting in the storm. But I’m not responsible for the weather, that’s certain. There’s the phone. Hello! Why, yes, Molly, I’ll run down. No, it won’t put me out one bit. You know I have a new silk rubber-lined storm coat and high overshoes. It’s a good day to teach you that new stitch, for no one will be apt to disturb us. I’ll be there in half an hour. Good-by! Oh, dear, there’s that Voice again! Yes, Molly does live two blocks beyond the church, but I’ll go next month to the meeting.

July 16.—How nice and comfy it is out here on the veranda in the shade! There goes little Mrs. Merrill to the missionary meeting this warm day. She looks just sweltering. I don’t think the Lord requires me to endanger

my health by exposing my head to this fierce sun. Besides, when I was in bathing this morning at the beach my head got so wet that my hair isn't dry yet.

August 15.—There wouldn't have been any meeting this month only for the fact that Mrs. Allen's cousin is visiting her, and the cousin was a missionary in China, and our ladies thought they ought to make the most of it. I'd really go to-day if it wasn't at the Allen's, but I know that Mrs. Allen is dying to have us see her new mahogany sideboard, and besides, I heard that she said that Sarah Perry said that Mrs. Peck said that we are living beyond our means. I can't endure people who gossip. I mustn't forget to tell Molly about the trouble between the Adamses.

September 18.—This is a lovely day, cool and bright. I really ought to go to the missionary meeting, but last night's paper had a great "ad." about some summer challies reduced from sixty to fifty-nine cents. They make such pretty house dresses, and will be picked right up. To-morrow will be too late. If there is a heathen woman waiting for me,—oh, dear, it's so inconvenient to have a conscience! Perhaps it is some woman who has lost a dear little baby, and doesn't know one bit about Jesus or heaven. Oh, I must go to the meeting next time!

October 15.—Well, this is missionary day, but here is the dressmaker at three dollars a day, and she says that if I want that lace insertion in the flounce I must put it in myself while she is trimming the sleeves. I can think about the heathen while I sew.

November 17.—I certainly seem fated to be kept away from that auxiliary meeting, and it does seem strange that a person whose heart is so in the work should be so often hindered from attending. To-day I was just starting to put on my hat to go when my eyes fell on my library book, and I happened to recall that it must have run out, and I had not quite finished it. I had left off in a very exciting place, and I thought I would sit down and read the last chapters, and then take it back to the library on my way to the church. It wouldn't matter if I were fifteen minutes late, for I'm always afraid that the president will ask me to lead in prayer. Of course it took longer to finish the story than I had imagined, and I became so absorbed in it that I lost all track of time. Anyway there was an excellent moral. It taught one never to swerve from the path of duty. Wish I didn't hear that Voice, "Lovest thou Me?"

December 18.—Here we are in the thick of the Christmas struggle. I always emerge gasping for breath, but we all have to go through it. Mrs. Wilcox had the absurdity to call for me to go with her to the missionary

meeting, when I have all those ruffles to sew on Maud's doll's dress. "It is a pretty note," I said rather crossly, "to hold a missionary meeting at Christmas time."

Mrs. Wilcox quietly observed that Christmas celebrates the coming of the first Foreign Missionary, and her voice was so sweet and kind that I relaxed enough to say that if I lived through the holidays I would really make an effort to attend the first meeting of the New Year.

January 15.—Here's that missionary meeting day again! It does seem as if those women held it every single week. We have tickets for Burton Holmes this afternoon and of course I can't afford to miss the lecture. I may never have another chance to hear him, and one can go to a missionary meeting any time. We must improve our minds as well as our souls.

February 17.—This is the day I am to lunch with Mrs. Ives in town. To be sure, she gave me my choice between Thursday or Friday, the meeting day, but Mrs. Moberly's afternoon tea was yesterday, and I could not miss that because I must try to keep in with the Moberlys. One has a duty to society.

March 13.—I'm truly sorry to have to miss the missionary meeting again, but there is such splendid sun and wind to-day that I've put out all the blankets, and I cannot trust the maid to bring them in without dragging them on the ground. Yes, I know there will probably be other days this month when the sun will shine and the wind will blow, but I feel like having this done to-day. What is that? "Waft, waft ye winds his story?" Well, I really would love to see the world converted. The church ought to work harder for it.

April 15.—Our pastor preached his annual missionary sermon this morning, and I sat there and thought of my good intentions of last year, and how I had not been able to attend a single meeting all the year. I always stayed away for some good reason. I hope to do better this next year. I wonder why I recall those lines,—

"What kind of a church would our church be,
If every member were just like me?"

Perhaps I ought to go further and say,—

"What kind of a world would this world be,
If every Christian were just like me?"

—*Woman's Missionary Friend.*

"BROUSA NOTES"

BY JEANNIE L. JILLSON

The months of December and January have furnished many helpful as well as enjoyable occasions for the Brousa School. The first was the visit of Mr. Stamoullian and Mr. Djermedjian of Constantinople. They came December 23d, and on Sunday held four services in the church. In the morning there was the preaching service, followed by the communion. As

it was our Christmas Day, this was especially helpful. In the afternoon there was an open meeting for the Y. M. C. A., then the Christmas exercises of the Sunday school, and preaching in the evening. On Tuesday morning the two gentlemen spoke at the school, at the opening exercises. Their visit was a most helpful one for the church.

January 6th, school closed for the vacation. On the morning of that day the closing exercises of the upper school were held; Christmas songs, Bible verses, and appropriate recitations were given by the girls. In the afternoon an entertainment was given by the children of the kindergarten and primary department. The schoolroom was crowded with guests, and everyone seemed much pleased. There were songs and recitations and three Christmas plays or cantatas, two in Armenian and one, the longest, in English. It was really wonderful that kindergarten children could give in a foreign language so many songs and dialogues. Dr. Barnum, who was present, said that children in America could not have done so well. Dr. Barnum's visit was a very pleasant one for us all. Coming on Friday of the week of prayer, taking part in the meeting that evening, leading the meeting on Saturday night and preaching twice on Sunday, besides speaking at the young men's meeting, he, in a most helpful way, brought to a close a week that had been full of interest for us all.

On Monday evening Dr. Barnum gave a lecture at the school, and as he kindly gave it in Armenian, although he had expected to give it in English, we were able to invite several friends from outside. Dr. Barnum gave an account of his trip to Italy and Switzerland last summer, and it was a great pleasure to us to follow him as he told of one interesting place after another, which he had visited. The evening was a very enjoyable one to all.

Christmas was good to us. In connection with the kindergarten entertainment, we had the tree for the little ones, with presents and cards and candy for all. Mrs. Winslow, who always remembers the school at Christmas, sent a box which enabled us to provide richly for each one. On Friday evening, January 13th, the evening before the New Year for our girls and teachers, we had a tree for those who stayed with us through the vacation, and for the day scholars. Kind friends in Oakland, California, in Concord, New Hampshire, and in Boston, through their very pretty gifts gave joy to a great many that night. If they had been present they would have felt well repaid for the work they put into the preparation of the boxes and packages. Everyone was very happy, at being so well remembered. One of the teachers as Santa Claus, gave out the presents, and as the girls had prepared a little entertainment, which was given first, and played games afterwards, the evening was a very delightful one.

Several earthquakes were felt the last week of December, some of sufficient severity to make large cracks in the plaster on the outer walls of the main building.

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A MISSIONARY SYMPOSIUM EDUCATIONAL WORK

Miss Charlotte DeForest writes from Kobe, Japan:—

THE COLLEGE: When Kobe College was opened thirty-five years ago, it started with one building, which served all the needs of the two resident teachers, thirty day scholars, and five boarding pupils. That central building has been the nucleus around which has sprung an educational plant including eight other school buildings. The five original boarding pupils have now seventy-five representatives in the dormitory, while the whole enrollment of the school has for several years been about two hundred.

The twelve graduates of the first class were the pioneers of an alumna body now numbering three hundred and forty-nine; and the first nucleus of a curriculum has expanded into four courses;—the main academic and collegiate courses, covering together a period of nine years, the music course, and the special English course for graduates of the government girls' high schools. The resident teachers now number twelve, evenly divided as to nationality; and the teaching force on the ground is twenty-six of whom nine give only part time.

The educational progress of the institution has been marked by the sloughing off of lower years and the adding of higher ones, and the increase of equipment with new buildings; and has culminated this year in the receipt of government recognition, which gives our graduates the privileges of taking

examinations for teachers' licenses and for admission to other recognized schools. As long as we maintain the standards required by the government in lines of equipment, scholarship, and administrative efficiency, our educational standing is assured.

This government recognition has not limited in any way our freedom of religious instruction. Chapel exercises and Bible classes are just as much a part of the school as they ever were. With the development of the school the Christian organizations in it have also developed. Christian Endeavor, temperance, and missionary societies, and a volunteer band of Sunday-school workers have each its own part in the nurture and training of Christian character and Christian activity.

Of the sixteen or seventeen hundred girls who are estimated to have been in the school for a longer or shorter time, a very large majority have come from non-Christian homes. Many of these girls have been the first link between their homes and Christianity, and not a few have had to overcome definite home opposition to their desire to receive baptism. The majority of those who have stayed long enough to graduate have become Christians. Some like the good seed of old that fell among the thorns, may seem to have had their ideals choked out by the cares of this world and the deceitfulness of riches; but many, and I believe more, have taken with them that which has been a light in their homes or in the schools in which they have taught. As wives of business or professional men, many of them have shown themselves staunch followers of Christ. During the past year twenty-nine students have united with the church.

Miss Elizabeth Webb writes from Adana, Turkey:—

THE SEMINARY: The Adana Seminary for girls was established twenty-six years ago by Miss Tucker and Miss Brown in what was then the mission house and which now forms the north wing of our school building. In 1886 the school consisted of sixteen girls taught by one American teacher, Miss Tucker being in charge and Miss Elizabeth S. Webb coming that year to join her.

During the past year there has been an attendance of one hundred and ninety-eight with seven Armenian teachers and one Greek, while Miss Borel has continued her work as before. In spite of the massacre and consequent poverty of the people the receipts this year for board and tuition have been six hundred and ninety dollars.

During the summer our two largest schoolrooms were used for hospital purposes, while another schoolroom was used for the distribution of beds and the girls' dining room for clothing. Much of the school bedding had

been sold to the Relief Committee for hospital purposes at the time of the massacre. But notwithstanding these difficulties school opened at the usual time, the middle of September, ours being the first in the city to reopen.

An experiment was made of having only half a day of lessons and giving the rest of the time to industrial work. But in order not to lower the grade of the school we have decided in the future to give one hour each day to this work and the rest of the time to study.

It has seemed best this year to have Sunday school at the seminary. This has been attended by our own girls; the girls from the primary Protestant schools of the city; the mothers of the orphans and others. One interesting class consisted of these mothers and eight blind girls.

We have had several cases of severe illness during the year as well as two little girls who were suffering from wounds received in the massacre. To all of these the hospital has been an inestimable boon. All have been freely received and have returned to us cured. We much desire money permanently to endow a bed for the school.

Next year we hope to start a class for blind girls with an Adana girl who has graduated from the school in Oorfa as teacher. Under Miss Wallis' superintendence quite a little has already been done in teaching some of the many blind of Adana to read. Now the time seems to have come for the formal opening of a day school for these girls.

From Lintsing, China, comes the following in regard to school work in that district:—

THE SCHOOL: The girls' boarding school has twenty-nine pupils. One girl was sent home on account of disobedience. Dr. Tallmon's giving of physical examinations has been a great help in keeping the pupils free from minor ailments.

The day school has enrolled about twelve this term, but some have dropped out and some have been irregular. They have a good painstaking teacher so that we feel we have done the best we could for them. Besides these two schools Miss Ellis has had charge of a station class for young women. Five bright young women were here, and the class was held for two months.

Our teachers are all young and need constant supervision. There have been six of these young women helping but on account of illness, not until the last week or two, or since the station class closed, have we had the number for which we planned. Mrs. McCann and Mrs. Eastman have both helped in the schools and in the Sunday school.

The local station class for women began on the sixth of the first month as usual and lasted for eighteen days. There was an enrollment of ninety-four and an average attendance of fifty-two. The beginning of the schools brought the average down for all of the day pupils as well as some of the boarding pupils had been attending the station class. Nearly every afternoon from fifty to one hundred women of the neighborhood came in to the meeting which was held for them.

The day school at Tungch'angfu still continues.

Mrs. Marion Webster writes from Bailundu, Africa:—

THE KINDERGARTEN: We have a kindergarten of over one hundred enrolled. We could have more if we had room for them. But every one of the fourteen benches are full and all the available space is occupied. We shall have to have a new building before long. The old one which is the oldest building on the station, not only is too small, but will not stand much longer. Last year during the very heavy rains, it settled badly at one end, and had to be propped from the outside to keep it from going to pieces. We don't know where the new building is coming from, but no doubt, it will be provided in some way. The other schools are also well attended, and the work is going smoothly and pleasantly.

The Peking Kindergarten reports:—

The kindergarten was opened in October with an enrollment of thirty-five. Both mothers and children were delighted to have the mornings so filled with work and Mrs. Stelle was with them through the whole session. Mrs. Young went in to play for their marching and songs and Miss Tu proved a most tactful efficient helper, although she has had small opportunity for training. The enthusiasm of the teachers was infectious and a happier, more contented group of little people it would be hard to find anywhere. The change in the appearance and manners of the children was a joy to us all, as they went back and forth through the courts with their pretty shy courtesies, greetings and bright happy faces.

They were very busy over Christmas gifts; one was made for each of the scholars of the outside Sunday school and distributed the day before Christmas from a tree decorated with their own handiwork in the street chapel, the little donors singing Christmas songs and repeating Christmas texts to their guests. Mrs. Stelle gave a brief talk and the paper boxes and framed pictures, which had cost so many hours of cutting, pasting and arranging were handed to each. It was charming from beginning to end; just the preparation needed to send the church children with glowing hearts to their own Christmas tree which had been placed in the Parish House laden with

dolls and other toys provided largely by the aid of Miss Patterson and a Chicago young ladies' society.

A few days later the children were again the givers. Each one in the kindergarten had made something for her own mother. There the same little tree which had been in the chapel the week before had another crop of fruit. The little people went through their games and various exercises before the gifts were placed in the hands of the proud, admiring mothers. Such an hour shows how worth while all the work has been, for here as everywhere, "a little child shall lead them." This year, for the first time, a fee of five coppers per month has been asked. It has been cheerfully and promptly paid.

We are rejoicing in the arrival of Miss Mary E. Vanderslice, the longed-for kindergartner.

Miss Nellie J. Arnott, Benguella, Africa:—

At our annual meeting in July it was decided that some one should go to Ciyaka station for a few months to be with Mrs. Ennis. I was the one chosen, so the middle of November I left my Kamundongo work and started on my way here. I was five days going to Bailundu, and although it was rainy, I really enjoyed the travel.

I had some of our Olutu out-station boys as carriers and they were very attentive to my wants besides being good tepoia carriers. I spent nine days in Bailundu, including Thanksgiving Day. The schools there are very good, which speaks well for their teacher, Mrs. Webster.

On the journey from Bailundu to Sacikela the last two days the path was among the mountains and very pretty. A short distance after leaving camp the last morning, we came upon fresh tracks of two lions which followed beside the path for a long distance. The boys said that it "made fear," but I wished I might view the lions themselves on some distant hill.

This station, Sacikela, is in Ciyaka district. It was started in 1905 by Dr. Wellman and Mr. Ennis. Two years ago, Mr. Wellman had to go home on account of ill health, and since then the Ennises have been here alone. They have a dear little boy, Merlin, Jr., who is now two years old.

Their house is built on the side of Mt. Elende, a fine old mountain. Below us is the valley, with mountains all around, except toward the west where through the break we can see peaks eighty miles away. The sunsets are often very beautiful.

I did not begin my work in Sacikela till the first of January when I took charge of the station school. It is held afternoons with about thirty men and boys in attendance. It seems like play after the large schools we had in Ngamba, but I am able to give them more individual attention, and I make the hours as long as possible. I have a Sunday-school class of

young boys, and sometimes on Sunday afternoons, I take the meeting for the eight women and girls who are living on the station. Mrs. Ennis has a daily school with them mornings, and Mr. Ennis has a school every afternoon at the nearest village.

We have spent three days each month in visiting different groups of villages about two hours distance from here. We take beds, tennis, food box, and set up a village of our own within easy reach of all the villages. Mr. Ennis has the people gather near the tents for meetings, which are held two each day, one in the morning, about eight o'clock, and the other about five in the afternoon. Sometimes the attendance is good but often small when one considers the number of people in these villages. They know nothing of God and his word, and of our Saviour Jesus Christ. They are living in the depths of heathenism, worshiping devils and believing in witchcraft and fetishes. I wish you could watch some of their faces when being told for the first time of the story of Jesus. They do not understand much, but they are interested and we can only pray that God will bless his word. Some from the villages have been coming to the Sunday services. Pray, dear friends, that the seed sown in this way may grow. Sunday afternoons I have been going to a small group of villages about an hour's walk from here. Lately I have ridden in a tepoia for it gives me more time, as the boys can carry me so much more quickly than I can walk. Besides, walking in these native paths under the tropical sun is not easy. Last Saturday I held three meetings in as many villages. At two of them there was an attendance of over forty, in the other only a few.

Thursday afternoons, Mrs. Ennis goes to the village in which Mr. Ennis has school and holds a meeting with the women. As yet there is no church organized at this station but there are several who are ready for church membership. Mr. Ennis hopes a church may be organized sometime this year. There has been a request for some time that another missionary be appointed to this station, but there seem to be so few who want to come to Africa. Will you not all pray that some one may soon be led to offer himself for Africa?

I have not told you of the death of Cituvika. I have often mentioned his name in my letters for he was one of the oldest members of our Kamundongo Church, and the teacher at our Owayanda out-station. His face and life gave every evidence of a Spirit-filled life and he was one of the best Christians I ever knew. He said one time that when he was unable to sleep nights he thought out the Bible lesson he expected to teach the next day and prayed for those in his school. Many of the natives feel that they owe their conversion to him, and Mr. Sanders leaned on him more than any other in our church, so his loss is very greatly felt. He leaves a wife, an earnest Christian, and two children. Sakulumb, the teacher in our Kamundongo schools has been chosen to take Cituvika's work at Owayanda and seems to be doing well. He was one of Cituvika's children in the faith and received much of his training under him. Pray for him.

HOW WE CELEBRATED NEW YEAR'S

BY MISS C. S. QUICKENDEN, ARUPPUKOTTAI, MADURA DISTRICT,
SOUTH INDIA

We began our New Year with a service at five o'clock. The church is half a mile away and we walked down by moonlight; at seven we were home again and after our early cup of coffee we gave ourselves up to receive visitors—and they were already waiting for us. First, all the people on the compound, then the Christians from the town, and children from our little school by the church,—after that, all the Hindu boys and girls that attend our day schools in the town came out.

They all came together—eighty boys and one hundred and sixty girls—and they looked so pretty in their bright colored clothes. This is their great day, for we give the annual prizes, something for all—knives, tops, balls and paint boxes and mirrors for the boys, and this year, thanks to kind friends in America, we had dolls for all the girls, so all were made happy, for they like dolls better than anything else, just like little girls at home, and many of the little ones have never had a doll before. During the rest of the day we had a succession of visitors, village congregations, schools and groups of people, the former sometimes come with a band, consisting of two small and one large drum. Sometimes the man with the large drum dances with his drum and throws his drumsticks into the air. The children especially enjoy this show, and little Jamie Perkins talked for days beforehand of the drummer who dances, and when he came Jamie forgot his natural shyness—he forgot the people and everything but the drummer, and got out his own little toy drum and danced with the drummer. How the people laughed and enjoyed it, but Jamie was too busy to notice their laughter even.

We had an encouraging word from a distant village on New Year's Day, about our Bible women's work, though it was sad. One young girl who was studying with our Bible woman died of cholera. One year ago she had not even heard of the Lord Jesus, but during last year she heard, believed, and was so in earnest that she had already learned to read the Bible stories.

When struck down by cholera she sent for the Bible women and these were her last words: "Pray for me, I want to go and be at Jesus' feet. If I stay in this world there is nothing but trial and persecution before me; when I was a little girl I used very bad language—ask God to forgive me." So she died, the first convert from heathenism in that village. She was right about the persecution, for unless we had allowed her to leave her people and come to us for support, she would have had to marry a Hindu, poor child. Now she is safe.

Miss Helen H. Stover writes from Bailundu, Africa:—

When I wrote you last, I was at Epanda visiting. I went from there to Ochileso for a few days' visit. I carried the news to Miss Redick that she was to have a companion. I wish you could have seen her when I told her! She said she didn't sleep any that night she was so excited. Both she and Mrs. Woodside looked rather worn and nervous I thought. Living alone has been very hard on Miss Redick, though she is very brave about it. They have a nice place in Ochileso and an excellent work is being carried on there. I was glad of this opportunity to visit them. On my way to Ochileso I visited two of our other out-stations. One has a very small work as yet, but I was greatly pleased with what I saw of both places and with the attitude of the people.

I reached home the last of August after an absence of six weeks, and found everyone well and things prospering. Our house has been all fixed over and a new fireplace put in and looks very nice indeed. Father is building a small house for office and outside guest room. He has entirely regained his health and is busy with his translation work. My mother is not so well as I could wish, but is better, on the whole, than she was in the spring. Mrs. Webster has been to Ciyaka for a little visit; we are expecting her home this week. School will soon commence again. I hope to be able to relieve Mrs. Webster of half of the school work this year. The medical work is not heavy now and has not been so for some time. It's surprising how little sickness there is.

How I wish there were more of us so some one could pay some attention to the out-station schools. They are sadly in need of help. They simply begged me at Epanda to come back during school time and look after them a bit.

WOMAN'S BOARD OF THE INTERIOR

Mrs. S. E. HURLBUT, TREASURER

RECEIPTS FROM JANUARY 10, TO FEBRUARY 10, 1911.

| | | | |
|-------------------------------------|-------------|---|------------|
| COLORADO | \$202 65 | GOLDEN JUBILEE FUND. | |
| ILLINOIS | 1,931 46 | Receipts for the month | \$429 00 |
| IOWA | 215 99 | Previously acknowledged | 466 65 |
| KANSAS | 169 37 | Total since October, 1910 | \$895 65 |
| MICHIGAN | 221 81 | BUILDING FUND. | |
| MINNESOTA | 1,305 77 | Receipts for the month | \$3,748 54 |
| MISSOURI | 311 90 | Previously acknowledged | 1,681 95 |
| MONTANA | 5 00 | Total since October, 1910 | \$5,430 49 |
| NEBRASKA | 131 12 | ADDITIONAL DONATIONS FOR SPECIAL OBJECTS. | |
| NORTH DAKOTA | 5 00 | Receipts for the month | \$99 56 |
| OHIO | 527 34 | Previously acknowledged | 269 50 |
| SOUTH DAKOTA | 18 05 | Total since October, 1910 | \$369 06 |
| WISCONSIN | 520 62 | | |
| IDAHO | 20 00 | | |
| CHINA | 25 00 | | |
| MISCELLANEOUS | 9 55 | | |
| Receipts for the month | \$5,620 63 | | |
| Previously acknowledged | 13,105 20 | | |
| Total since October, 1910 | \$18,725 83 | | |

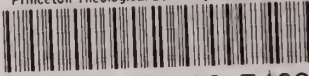
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